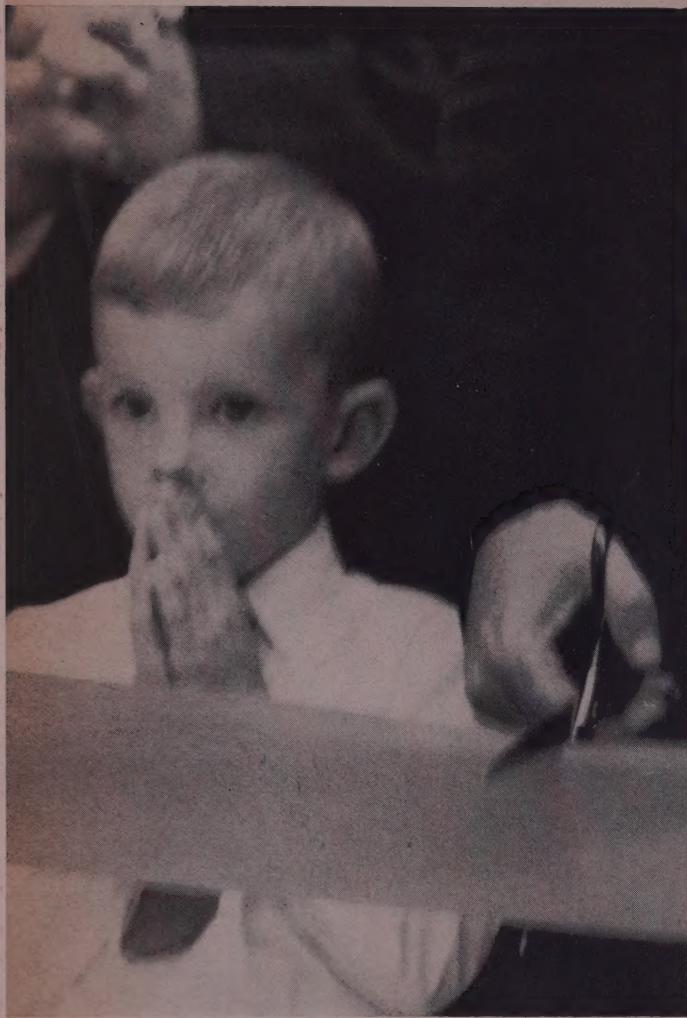


the EPISCOPALIAN

NOVEMBER 1961



THE EPISCOPAL CHURCH IN GENERAL CONVENTION
—A SUMMARY OF ACTIONS
—A SPECIAL CONVENTION REPORT



OPENING CEREMONY of the Convention is the cutting of a ribbon opening the exhibition hall. Here Bishop Emrich of Michigan wields the scissors before a worshipful young spectator . . . CONVENTION ATMOSPHERE comes alive in the large, standard-filled hall of the House of Deputies, where some 670 men,

half clerical, half lay, met for almost two weeks on steady business . . . THOUSANDS GATHER during Convention for great mass meetings on such subjects as evangelism, overseas mission, the ecumenical movement, and the United Thank Offering . . . EPISCOPAL YOUTH leaders from every part of the nation and

overseas districts gathered together to meet, to work, to plan and to participate . . . DETROIT INDUSTRIALISTS . . . N. OHANI OF MINNEAPOLIS . . . S. SPALDING OF SPOKANE, WAS

THE SIXTIETH GENERAL CONVENTION:

One Mission, One Goal



many overseas districts visit Detroit to see Convention in action and to participate in a special youth weekend . . . DETROIT INDUSTRY is visited by the Rev. Andrew N. Otani of Minneapolis, Minn., Dean Richard Coombs of Spokane, Wash., and almost the entire Convention in a firsthand look at the problems of an in-

dustrial society . . . CHURCH HISTORY is made as the Most Rev. Isabelo de los Reyes celebrates the first Eucharist according to the rite of the Philippine Independent Church after the General Convention voted to approve intercommunion of the Episcopal Church with his church.

EPISCOPALIANS FROM ALL parts of the U.S. and a number of foreign countries gathered in Detroit the last two weeks in September for a meeting that will go down in history as one of the most significant in the life of the Church.

The Sixtieth General Convention of the Protestant Episcopal Church in the United States of America was marked by its search for unity with other Christian churches and by strong strides taken toward meeting the problems of a complex urban-industrial culture in a fearful world.

From the opening service in ultramodern Cobo Hall on Sunday evening, Sept. 17, when some 14,000 persons heard the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, call for furthering the unity and ex-

Goal

ONE MISSION, ONE GOAL

tending the mission of the Church (see October issue), the tone was set. Next day 151 members of the House of Bishops, the 670-member House of Deputies, and some 700 delegates and alternates to the Triennial meeting of Episcopal Churchwomen got down to the business of translating these concepts into action.

As page boys hustled up and down ramps and fast-moving escalators bearing resolutions and messages between the bishops on the third floor and the deputies directly below, the halls were full of people from such places as Cedar Rapids, Iowa; Santa Barbara, California; and Bangor, Maine, mingling with obi-wearing Japanese women, white-garbed Episcopal monks, and Liberians wearing brightly brocaded jackets and caps. Still others crowded past the scores of exhibits on the lower floor. Covering more than 100,000 square feet of space, the various booths comprised the largest religious exhibit in the history of Detroit.

history of the Church to hold the position, Mr. Morehouse is vice-president and secretary of Morehouse-Barlow Co., New York, publishers of much of the Church's literature. The Rev. Canon Samuel N. Baxter, rector of the Church of the Good Shepherd, Austin, Tex., was elected secretary for the next three years and the Very Rev. C. Julian Baxter, dean of Grace Cathedral, San Francisco, Calif., assumed the chairmanship of the important dispatch of business committee.

In the House of Bishops, the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio, was re-elected vice-chairman; the Rt. Rev. Henry I. Louttit, Bishop of South Florida, continued as head of the committee on dispatch of business, and the Rev. Alexander M. Rodger, rector of St. Elizabeth's Church, Ridgewood, N. J., was re-elected secretary.

At first appearance the House of Deputies looked like a national political convention. A sea of standards stretched across the large room, each bearing the name of a diocese or missionary district. The smaller House of Bishops conducted its business in an

Each morning was usually begun with a service of Holy Communion and breakfast at one of Detroit's thirty-one Episcopal churches, and each evening ended with a dinner sponsored by one of the many groups that make up the varied pattern of the Church. In addition to the great opening service, four large mass meetings were held in the Cobo Hall Arena. Ceremonies centuries old were encompassed within the functional lines and bright colors of the Arena during the Missionary Mass Meeting, the United Thank Offering on Sept. 22 (see page 24), and the Mass Meeting on Evangelism, Sept. 27. The freshness and vigor of youth filled the Arena on Sept. 23, when some 1,500 Episcopal young people assembled for a dance and a play dramatizing the lack of communication within families today.

Although not a direct part of the Convention's lawmaking process, the Women's Triennial was highly important in this Convention. "Changing Patterns," the title of a new report on women's work, would be an apt short description of the Triennial Assembly. A disenchantment with typical church social activity was expressed over and over again by the women, who seemed determined to find a more meaningful place within the work of the Church (see page 24).

From Bishop Lichtenberger's opening address to the reading of the Pastoral Letter by Bishop Angus Dun of Washington on the closing day (see page 26), Christian unity was the dominant theme of the Convention.

Among the important steps taken by Convention along the road to Christian unity are:

- the acceptance of the invitation of the United Presbyterian Church to join with it in an invitation to The Methodist Church and the United Church of Christ to explore the establishment of a church "truly Catholic, truly Reformed, and truly evangelical";
- the approval of an agreement which gives the green light to two Anglican dioceses in Ceylon to participate in the formation of a United Church in Ceylon, and which anticipates full communion between the new body and the Episcopal Church;
- the establishment of full communion

November 12 Set As Day of Prayer for Peace

Episcopalians the world over were called on to observe Sunday, November 12, as a day of prayer for the peace of the world in a message issued by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church.

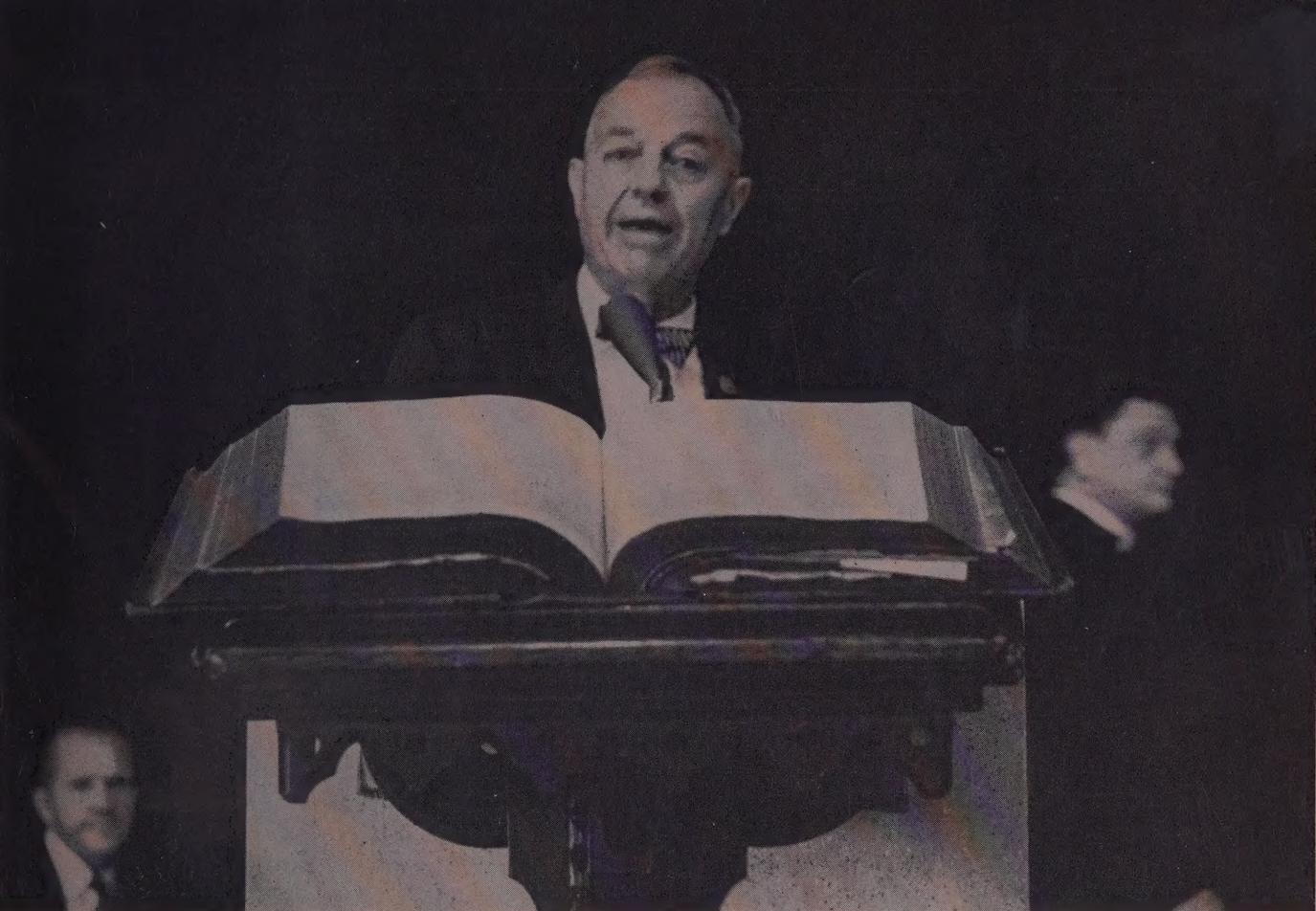
"I know there is no need to call upon our people to pray for world peace and fellowship among the nations; we offer such intercessions to God each day," Bishop Lichtenberger said in his message.

"But we will all be strengthened and upheld in our daily prayers if we have a particular day when we pray together that peace may be established on the foundation of justice and truth," he said.

The two branches of the Church's national legislature quickly dispatched the early business of organization, election of officers, and referral of memorials and other measures to the proper standing committees for study and recommendation as to the appropriate action to be taken by the houses.

The House of Deputies elected Clifford P. Morehouse as its twenty-sixth president. The second layman in the

atmosphere more like that of a board meeting, each bishop seated at a table equipped with letter box and name card. The quiet level of the bishops' deliberations was punctuated occasionally by the deep-throated blast of a boat horn as a lake steamer cut its way down the Detroit River. On the other bank, Windsor, Canada, gleamed in the fresh fall air that arrived with the Convention.



Behind the traditional Holy Bible open at all meetings of the House of Deputies, Charles A. Taft of Cincinnati, Ohio, takes part in the Deputies' great debate on the National Council of Churches. Mr. Taft, son of President William Howard Taft, and brother of the late

Senator Robert Taft, defended the right of the inter-church group to speak out on controversial issues. The Convention, after much discussion, overwhelmingly approved continuing the Church's membership in the Council, but asked for a study of Council policies.

with the two-million-member Philippine Independent Church and small churches in Spain and Portugal; —the determination to remain an active member of the National Council of the Churches of Christ in the U.S.A., while at the same time studying carefully what the Council is and what it does, particularly in the field of statements on social and economic matters.

In one of its own statements, the Convention issued a strong note reaffirming the Episcopal Church's opposition to Marxist communism as a "false, atheistic religion, hostile to man's fullest freedom." The Convention also reaffirmed the Church's stand against racial discrimination of any kind, and asked the Church to set up workshops and study programs in dioceses and parishes to consider problems in this area.

Several events taking place outside

the traditional framework of Convention dramatically illustrated the problems of the Church as it exists in a tumultuous world. On the fourth day, bishops and deputies suspended the parliamentary rules long enough to climb into buses and make a morning-long tour of several of the Motor City's large industrial plants. Some donned fiberglass helmets and walked between the belching open-hearth furnaces of one of the nation's largest steel plants, while others inspected the assembly lines of two sprawling automobile factories.

During the same week, a transcontinental bus arrived at the doors of Cobo Hall carrying members of a "Prayer Pilgrimage," some of whom were fresh from a Mississippi prison. Sponsored by the Episcopal Society for Cultural and Racial Unity (ESCRU), the passengers, all priests of the Church, had

begun their trip in New Orleans as a witness against racial segregation.

Still a third unscheduled event captured the attention of many who crowded into a small committee room to watch and participate in open hearings on the relation of the Episcopal Church to the National Council of the Churches of Christ in the U.S.A.

Delegates from some dioceses felt that the National Council of Churches had no right to make certain statements on social, economic, and political affairs for the Episcopal Church or any other member churches. Others felt just as strongly that the Council was within bounds when it made its study papers public, in that it always carefully stated which churches did or did not agree with the papers' conclusions. At the intense session, several witnesses pointed out that the

Continued on page 8

A Summary of Actions

The Sixtieth General Convention took action in the following fields important to the life of the Church:

UNITY

Accepted the invitation from the United Presbyterian Church to approach the Methodist Church and the United Church of Christ for discussions on unity.

Entered into full communion with the Philippine Independent Church, the Spanish Reformed Church, and the Lusitanian Reformed Church of Portugal.

Anticipated by resolution full communion with the proposed Church of Lanka (Ceylon) if certain "anomalies and contradictions in the proposed practices" of this church are satisfactorily resolved.

Reaffirmed continuance of dialogue with Eastern Orthodox churches.

Asserted that all serious proposals of unity must fall within the historic framework of Anglican tradition as summarized in the Chicago-Lambeth quadrilaterals.

Rejected recognition for the time being of the proposed United Churches of North India and Pakistan.

SOCIAL CONCERNs

Charged clergy and laymen to pioneer new forms of ministry to industrial society.

Urged diocesan Christian social relations departments to investigate inadequate workmen's compensation laws in their states.

Declared that racial prejudice is "inconsistent with the gospel of Jesus Christ" and expressed "penitence for marks of racial discrimination and segregation" in the past and present life of the Church and encouraged dioceses and parishes to establish workshops and study programs in the area.

Affirmed that "the responsibility of deciding upon the number and frequency of children has been laid by God upon the consciences of parents" and that wise family planning or birth control is the duty of a Christian family.

Supported the Presiding Bishop's earlier stand in opposing federal or state aid to Church-owned or -operated schools.

Restated the Church's traditional stand against the "false, atheistic religion" that is Marxist communism, and called on all Episcopalian to "oppose the challenge of the Marxian theory of communism by sound teaching and the example of a better way in fearlessly fighting political, social, and economic injustices."

Established a division of alcohol studies within the National Council's Department of Christian Social Relations.

Noted the deepening need of American Indians and resolved that the Church should give all possible assistance in this field and that the Church should prevail upon the federal government to modify present policies, directing its efforts instead toward development of Indian resources, both physical and human.

Recognized the rights of conscientious objectors to refuse military service in the current cold-war situation.

Launched a joint commission on healing to be composed of phy-

cians, psychiatrists, and clergymen, scheduled to report to the next Convention in 1964.

Ordered the Joint Commission on Ecumenical Relations to study the structure, finance, and program of the National Council of the Churches of Christ in the U.S.A., and while recognizing the importance of the council's speaking out on the Christian implications of contemporary social, economic, and political issues, declared that no pronouncement is to be regarded as an official statement for the Episcopal Church unless authorized by Convention.

PEACE

Urged all churchmen to support President Kennedy in his search for peace through the United Nations.

Spoke for one minute's silent prayer for Dag Hammarskjöld, and passed a resolution expressing grief over his death.

Affirmed the Church's position that a lasting peace is possible through the grace of God.

FAITH

Revised Canon 16 in an historic action which for the first time gives a definition of a communicant in good standing. Three points were decided upon: (1) baptism, (2) regular participation in services of worship unless prevented for good cause, and (3) receiving Holy Communion at least three times each year.

Strengthened the requirements for lay readers, as set forth in Canon 10, who are serving in a parish mission without a rector.

Rejected down a proposed change in the Prayer Book allowing lay persons to administer the chalice at Holy Communion.

Proposed a change in the Canons which would have permitted elec-

tion of laywomen to the House of Deputies.

CLERGY

Consolidated Canons 36 and 38 into a new Canon 36 which clarifies the procedure to be followed when an ordained clergyman from another Christian body seeks entrance into the Episcopal priesthood.

Directed the Joint Commission on Theological Education to study the possibilities of granting Church-wide scholarships to promising students seeking to train for the Episcopal ministry.

Raised minimum clergy-widow pensions from \$900 to \$1,200 per year; asked the Church Pension Fund to investigate the practicality of a medical and health plan for the clergy and their families; and recommended that deaconesses be paid no less than \$3,000 per year by their respective parishes and missions.

EPISCOPATE

Elected three new missionary bishops: the Very Rev. Romualdo Gonzales-Agueros, Cuba; the Rev. Dillard H. Brown, Jr., coadjutor for Liberia; the Rev. Canon Charles P. Gilson, suffragan for Honolulu.

Approved the election of the Rev. John Maury Allin to serve as coadjutor for Mississippi; the Rev. J. Warren Hutchens to serve as suffragan for Connecticut; and the establishment of two suffragans to be elected for South Florida.

PRAAYER BOOK

Authorized a series of variations in the Book of Common Prayer which will allow overseas missionary districts to substitute more appropriate words in certain instances, such as replacing the prayer for the President of

the U.S. with one for the leader of that country.

Passed the first reading of a measure which, if passed again in 1964, will allow trial use of Prayer Book revisions on certain specific designated occasions.

STRUCTURE AND ORGANIZATION

Refused to drop the word "Protestant" from the name of the Church.

Created a special assistant for ecumenical affairs to the Presiding Bishop's office.

Established responsibilities for national action in evangelism, with an officer of the National Council to be named later.

Took final action making the domestic missionary district of San Joaquin into a diocese.

Authorized a new standard parochial report form on which the parishes and missions within the Church will report their vital and financial statistics.

Recognized the Convocation of American Churches in Europe as having equal status with overseas missionary districts.

Accepted the invitation of the Diocese of Missouri to convene the Church's Sixty-first General Convention in St. Louis in October of 1964.

GENERAL CHURCH PROGRAM

Adopted a record \$34,105,522 General Church Program for the next three years: \$10,504,760 for 1962, \$11,496,615 for '63, \$12,104,147 for '64.

Reaffirmed the principle of tithing for all Episcopalians.

Commended plan that churches spend as much outside parish as they do on their own local programs.

Approved continuation of THE EPISCOPALIAN as Convention's national monthly magazine. ◀



Over 14,000 Episcopalians crowded into the main arena of Cobo Hall for the opening services, Sunday evening, Sept. 17. Both visitors and those in official Convention

capacity joined with representatives from other parts of the Anglican Communion in ancient Christian pageantry unfolding in an ultramodern setting.

ONE MISSION, ONE GOAL

continued from page 5

press often failed to clarify the above fact, thus giving the U. S. public the mistaken opinion that the interchurch organization speaks at all times for all the non-Roman churches, which it does not.

And on the next-to-last day, in still another unscheduled event, the House of Bishops, for the first time in thirty years, consecrated a bishop at Convention. The new leader, the Rt. Rev. Charles Gilson, was elected suffragan of Honolulu, with special service to the people of free China.

As the thirteen-day Convention un-

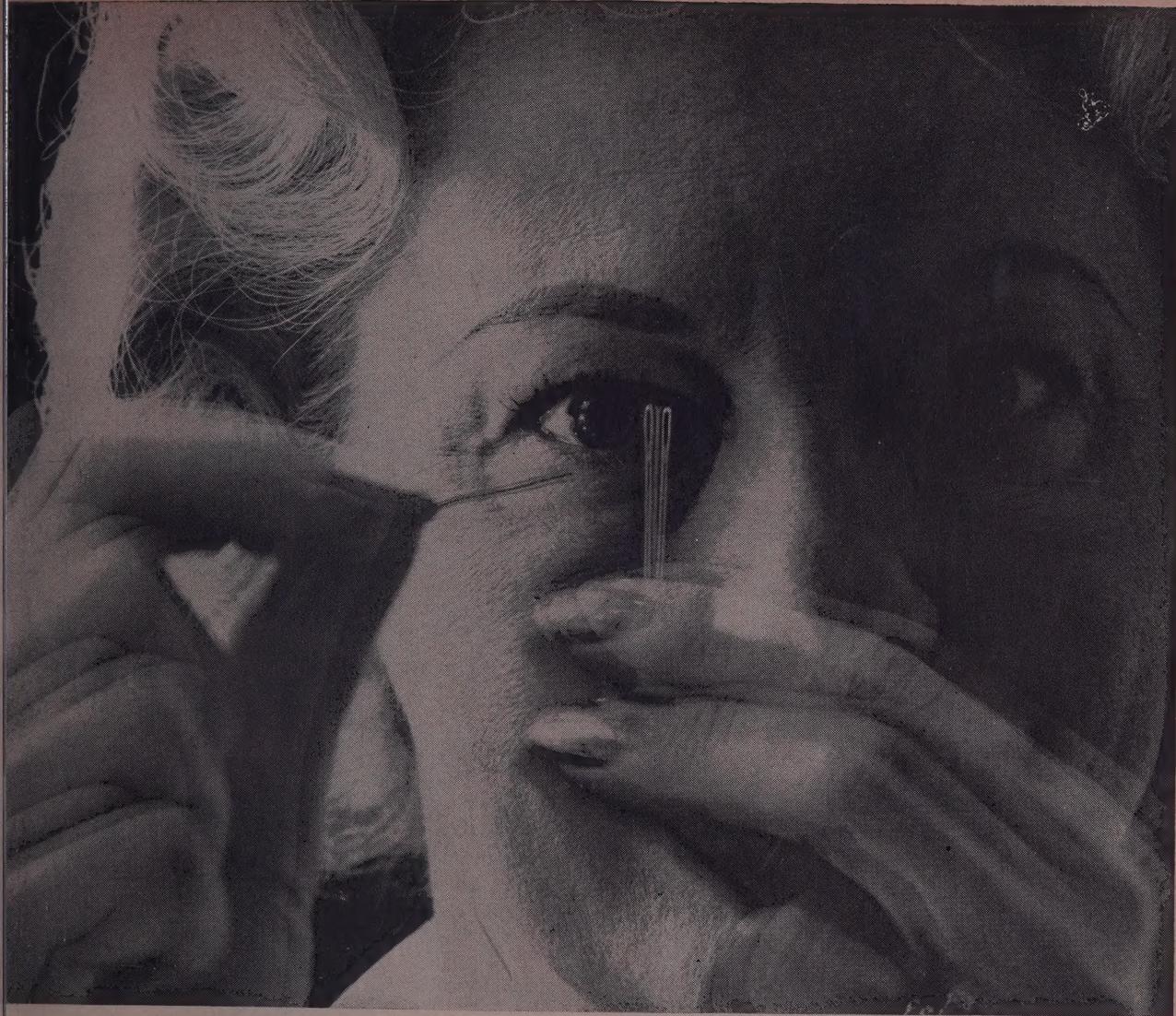
folded—invaded from time to time by dark headlines on the death of Dag Hammarskjöld, rocket-rattling over Berlin, crises at the U.N., and hurricane warnings along the Eastern Seaboard—the two houses of the Church's governing body concurred on measure after measure defining the Church's position on a series of crucial issues and empowering our National Council to launch studies and take action in a number of problem areas (see summary, pages 6 and 7).

The Sixtieth General Convention will long be remembered for its work towards Christian unity, its careful examination of mid-twentieth-century dilemmas, the increased role it indi-

cated for lay men and women within the Church, and the strong feeling it created that today Episcopalians everywhere are coming together in heart and mind as never before in the Church's history.

If the General Convention of 1961 could be summarized in a sentence, we would like to think that the sentence would read like this:

In the year of our Lord 1961, the Episcopal Church has one mission—to win *all* to Christ's service without fear or favor; and one goal—to be truly the one, holy, Catholic and Apostolic Church of God, and to work with *all* other Christians towards this goal without fear or favor.—THE EDITORS



"Because I was nervous to my fingertips, my doctor started me on Postum."

"You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn't sleeping very well, but I hadn't realized how unsteady I'd become. Time to see the doctor, I told myself.

"'Can't find anything wrong,' the doctor told me, 'unless maybe you've been drinking too much coffee.' It seems some people can't take the caffeine in coffee. 'Change to Postum,' the doctor advised. 'It's 100% caffeine-free—can't make you nervous or keep you awake!'

"Well—I've been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better and I really enjoy drinking Postum. My only regret is I didn't change to Postum sooner!"

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THE EPISCOPAL

A SPECIAL REPORT:

The Episcopal Church in General Convention



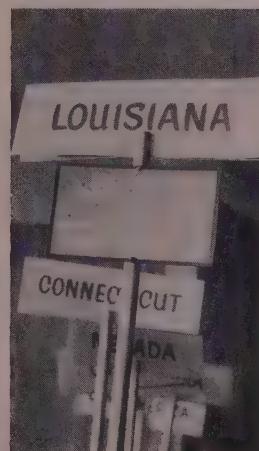
I. We are people

- page 14 *Those Amazing "Lay Persons"*
16 *Of Visitors and Deputies*



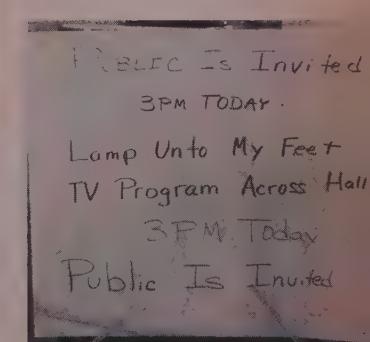
II. with a single mission

- 19 *We Have But One Mission*
22 *Convention Sends Forth a Missionary*
24 *A Record Thank Offering*
32 *The General Church Program, 1962*



III. seeking to work together

- 26 *We Must Penetrate Barriers*
30 *A New Search for Unity*
31 *Preliminary Discussions on Unity Begin*



V. in the world

- 34 *In Industry*
35 *On TV*
36 *Of Confirmed Rock 'n Rollers*
38 *With Prayer Pilgrims*



. but not of it

- 41 *A Convention at Worship*
42 *Wisdom in Words:*

Howard Hewlett Clark
Hugh C. Laughlin
Charles H. Malik
Joost de Blank
F. Edward Lund
Henry I. Louitt
Stephen F. Bayne, Jr.

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FOR YOUR INFORMATION

* * * * *

THE COVER design by Walter Miles indicates the wide range of activities at the Detroit General Convention—and the many different kinds of people who made up the great 1961 meeting of the Episcopal Church's governing body.

IN THIS ISSUE we are presenting the major part of our General Convention coverage. Some material appeared in the October issue, and more will appear in December and months to come as we study the actions of Convention in more detail. Special thanks go to Board member William S. Lea, assistant editor Thomas LaBar, photographer David Hirsch, and contributing editors Elizabeth Bussing and Edward Dell for their grand job in collecting and collating material for this issue.

SOME OF YOU may not wish to examine each and every action and nuance of the Church's governing body. For this reason we have supplied you with summary reports in the first eight pages, and a more detailed special report in words, photographs, and other graphic material on pages 14 through 44. Worldscene, with special information on new bishops, and many regular columns, are in their usual places.

THE ADVERTISEMENT on the back cover—about THE EPISCOPALIAN, of all things—marks an important event in the life of the Church's national monthly. Three years ago at Miami Beach, Fla., the "pilot-testing" of a new magazine for the Church was authorized by Convention. At the Detroit meeting of the Church's governing body, the bishops and deputies were asked to decide the future of THE EPISCOPALIAN on the basis of the test period.

The Board and editors are honored to report that General Convention has approved continuation of THE EPISCOPALIAN. The Convention voted to incorporate THE EPISCOPALIAN as the independently edited, Convention-sponsored national monthly of the Church to continue to support its growth for the next triennium; and to commend "unto the bishops, clergy, and laity our Church, the Parish Every Family Plan for distribution of THE EPISCOPALIAN into the home."

We are deeply grateful to the many thousands of Episcopalians who made it possible for us to be able to serve all of you. And we hope and pray that we may be able to serve you more helpfully in the years to come.



THE EPISCOPALIAN comes before Convention. Lay deputy David E. Branson, Esq., of Minneapolis, reads from resolutions recommending continuation of magazine. At left is Church Magazine Advisory Board Chairman Robert E. Kenyon, Jr., of Old Greenwich, Conn.; at right House President Clifford E. Morehouse of Katonah, New York.



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Two Michigan hostesses arrange some of the 72,000 homemade cookies brought in from scores of churches for nibbling at Convention.



Delegates to Episcopal Churchwomen's Triennial relax between sessions on steps of Cobo Hall outside their sunny meeting room by Detroit River.

Those Amazing

"Lay Persons . . ."

ALTHOUGH the women of the Episcopal Church failed again in their efforts to be "lay persons" eligible for election to the House of Deputies, they made their presence felt in scores of ways at General Convention.

This was particularly true of the host Women of Michigan, who had spent two years of intense effort planning for Convention's comfort and convenience. We saw their members everywhere: in hotel lobbies and in the corridors and rooms of Cobo Hall, meeting planes, trains and buses, greeting and assisting us in many and imaginative ways. Their cheerfulness and patience were as ever ready as the coffee and cookies they served.

Operation Coffee was a first at General Convention. There were snack tables in the press room and all along the corridors. The coffee was hot and strong and accompanied by homemade cookies made and frozen weeks before.

Operation Coffee was just one tangible evidence that the local committee had "thought of everything." One visitor said, "In the course of my business life I have attended many large conventions. Many of them were set up by paid personnel. But I have never seen anything as smooth, friendly, and efficient as this."

Here are a few examples of the preparatory activities of the Michigan hosts: Four hundred members of a volunteer motor corps shuttled visitors to and from hotel and meeting rooms, churches, and sight-seeing spots. Registration ran like clockwork. Clerks were thoroughly schooled in advance; there was neither confusion nor delay.

One hundred and fifty women "manned" four information booths. They knew when the next church service was and where, who was at what hotel, and when the next bus ran to Dearborn Village. The convention altar guild faced a tremendous job. The twenty-five thousand Communion wafers needed for the extra Communions in all Detroit churches, the daily rearrangement of altar flowers, including the enormous altar in the arena with its huge stylized pyramid of white chrysanthemums, and the daily washing of small linens give only a hint of the work involved.

Women pages in blue pinafores, 140 of them, carried messages. Dozens of hostesses ran missionary teas, teas for wives of bishops and clergy, and teas for other visitors. No matter how many people they served or where they did it, they made each party seem like home.

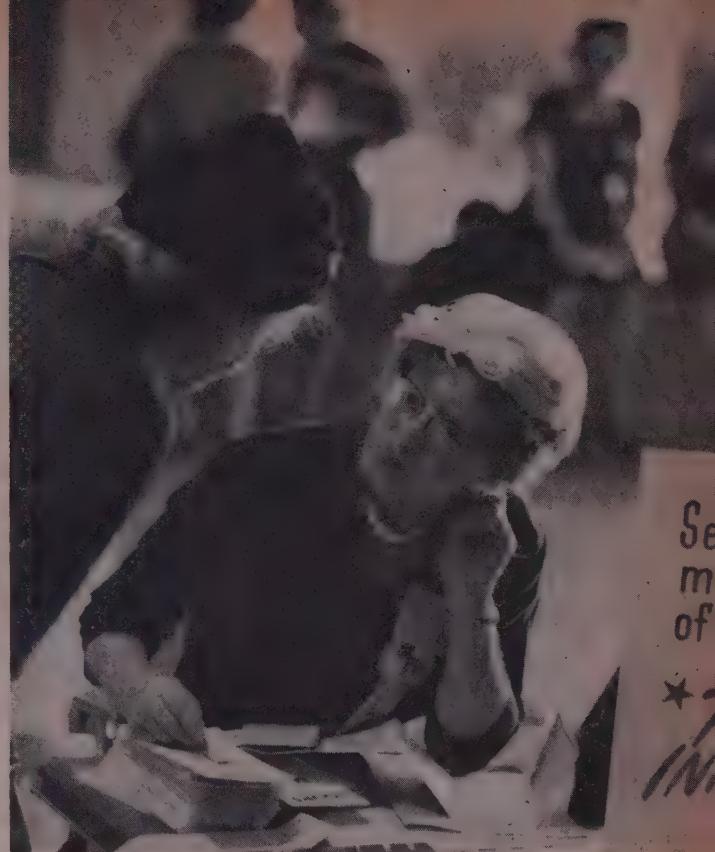
Before the Convention opened, a packet-stuffing team collated and placed in thousands of zippered envelopes, city maps, programs, pamphlets, instructions, telephone lists, National Council reports, and other helpful guides.

Canon Irwin Johnson, who headed the local arrangements, and Mrs. Frederick K. Sparrow, who organized the women's work, are among those who planned meticulously for every eventuality.

Mrs. Sparrow, wife of a biologist at the University of Michigan, operated from her home until the Convention opened. Then she moved into Cobo Hall to see that each station was covered, each delegate and visitor properly oriented and assisted.



Sister Mary Florence, OSH, washes altar linens in rest room for seven daily Eucharists in Convention chapel.



Mrs. C. S. Cummings, Michigan hostess (behind information table), gives tips on Detroit sight-seeing.

"The success of the Convention and the response of our visitors have been rewarding," Mrs. Sparrow commented, "but perhaps the most satisfying consequence of our work has been the deepening of our spiritual life. Working together for the national Church has been a religious experience. We all feel this."

Like all good hosts, the Michigan Committee, having seen to the comfort and convenience of their guests, faded into the background while bishops, deputies, triennial delegates, and others discharged their duties. But visitors who had no special duties reported a particularly helpful experience. One of them remarked:

"Now I know the Church is people. It used to be so vague when I heard of far-off places. Now when someone says 'Taiwan' I will picture Bishop Gilson's consecration at Convention. I'll think of Bishop Bayne's plea to us all to be part of the world-wide mission of the Church. '281' now brings a picture of warm and dedicated Bishop Lichtenberger and the friendly efficiency of Frances Young. Now I am a knowledgeable part of a great fellowship."

A woman from Maine said, "I never knew how much diversity there is in the Church. You see it in exhibits—everything from Okinawa to Brazil, monks, nuns, architecture and book publishing, altar linens, vestments, evangelism, and liturgical renewal. There is so much to learn." And not least among feminine opinions was this: "I liked it because there were more men than women and they were all so very good looking." ▶

Mrs. Pardon Tillinghast of Vermont applauds in happy agreement with Dr. Margaret Mead's comments concerning women.



Convention was truly national— and international



The twice-daily tea ceremony, held in a Japanese garden, was one of the many high points in the more than 100,000 square feet of exhibit space.

The House of Deputies worked long and hard—and showed it

On the edge of his chair, Mr. Richard P. Kent, Jr., lay deputy from Long Island, shows keen interest in a piece of business under consideration. Arrow directs visitors to exit behind seats of deputies.





The Rt. Rev. Alpheus Hamilton Zulu, a bishop from South Africa, tells a convention visitor some of the problems facing his land.



For his first vacation in forty years, the Rev. A. Buxton Keeling, of Jackson, Miss., chose to come to General Convention.



Both father and son represented Western North Carolina. James Y. Perry, Sr., is from Arden. The Rev. James Y. Perry, Jr., comes from Asheville.



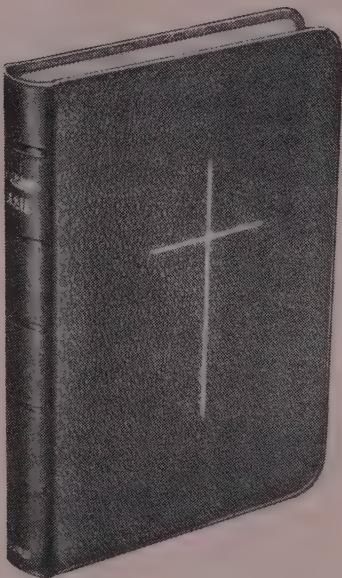
THE VOTE ▶
*Deputies Perry and
McKenzie of
Western North
Carolina look grim
as they listen to
debate. Turn page to
see how vote came out.*



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THE VOTE
continued



*"Well, I guess that's
a lost cause."*



*"How about that?
It passed."*

HERE AT HOME

We Have But One Mission

by Frederick J. Warnecke

IN CERTAIN so-called sophisticated circles, it is considered smart to be cynical about the United States. But I can only begin this report to you with a note of gratitude to Almighty God for the good land which He has given us as our heritage. It is indeed a land flowing with milk and honey.

And yet in this year of grace 1961 our America is also a land of contradictions; a country both secure and insecure; a remarkably complex nation. There is freedom for all under law and yet there are many of our fellow countrymen who suffer daily from discrimination due to race, religion, national origin, or even age and sex.

There is great economic opportunity in America. More than sixty-six million are employed. The legendary Horatio Alger success story is still attainable. Yet at the same time, there are more than four million unemployed, and again and again we hear that tragic term, 'unemployable.' America is a land of fine homes, equipped with many of the products of American ingenuity—refrigerators and freezers, washers and dryers, air conditioners and high-fidelity sets; and yet America is also a land of sub-standard housing and of slums that are increasing year by year.

There are great and magnificent cities, from the soaring towers of New York to the Golden Gate; and yet often the inner city is being strangled by motor traffic, by obsolescence of its buildings, by its surrounding blighted ring. There are tens of thousands of quiet families where husbands and wives in constant affection love each other and train their children to respect those things which are good. Yet there is also a high divorce rate and growing juvenile delinquency of a frightening, brutal type. There is love of our birth-

places. We speak with fine sentiment of Virginia or Texas or Michigan or Pennsylvania, and yet we are a restless, mobile people with one-fifth of our population moving each year. There are fine schools and good teachers, and yet the exploding birth rate faces us with shortages of both classrooms and teachers. There is a longer life span, but with it the problem of housing, medical care, and dignity for the elderly. Over all there arches the international situation, with our deep concern about Russia, communism and nuclear warfare.

This then is our America in 1961—complex, big; perplexed by its problems, and yet relaxed in its strength and richness; both courageous and fearful.

What of the Church of Christ in America? The paradoxes continue. There is undoubtedly respect for religion among the great majority of our people—and indifference to it as a relevant force in daily life. An eminent historian recently omitted the Church and religion from the list of forces which he felt were molding and determining the culture and civilization of our world. There is troubling truth in this.

There has been growth in church membership, but not comparable growth in power to influence the decisions that deeply affect American life, nor even, for that matter, the personal and family lives of many Christians. There are examples of splendidly flourishing churches in the suburbs but there are few indications that these churches are influencing the culture about them. Meanwhile, in the heart of our cities churches by the hundreds are dying. And the traditional and greatly loved little white country church is closing its doors because the farm population of the area has moved

to the city. America today is one of the great missionary opportunities for the Christian Church.

Our National Council has spent a good deal of time and thought these past three years in studying the strategy of the Episcopal Church in the United States. Each department of the National Council was asked to think through its policies, its organization, its program, its own conception of its strategy. The discussion that followed was not superficial.

Finally we began to see our work in America not as snippets of Christian Education and Christian Social Relations, of Promotion and Home Missions, but as a total task which the Church has to do in America. Our Christian task is to save America for God. The mission of the Church is nothing less than to seek by the grace of God to bring all men everywhere into meaningful, committed relation with God as revealed in Jesus Christ; to cement them into that fellowship which is the One, Holy Catholic Church; and then to send them out to witness for God as His transforming agents in His world. This task of the Church in the world is the task of the Church in America; and it is the task of the National Council of the Episcopal Church, of every one of its departments, of every one of us. The task is still obedience to the last great command of our Lord that we should go into all of life and make men His disciples.

Out of this conviction certain priorities have emerged as strategically important. The mission of the Church in America is not to be limited in program or budget to what we have commonly called "missions," or to the western "missionary districts." Every diocese is a missionary district. The parish is

SMALL IN MEMBERSHIP . . . LARGE IN ACCOMPLISHMENT



Grace Church, Cullman, Ala.

Two years after its founding, the thirty members of Grace Mission, Cullman, Alabama, built the church and, subsequently a parish house and rectory.

As the work prospered and indications of rapid growth in the near future became apparent, the members undertook the building of additions to the church and parish house. A portion of the needed funds were raised locally and application was made to the American Church Building Fund Commission for a loan to cover the balance. The loan was granted enabling them to increase the capacity of the church and provide a parish hall, kitchen and class rooms.

The improvements have been instrumental in assisting Grace Church to fulfill community needs, and the Vicar says, "Everyone is grateful for the loan that the American Church Building Fund was able to let us have."

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BUT ONE MISSION

continued

a keystone in the mission of the Church. Indeed, the primary mission of the Church is in the parish and in the diocese. National Council has simply been established by the General Convention to help bishops, priests, and people more effectively to bear their witness in American life and to minister to all people in His name.

Therefore, the work implemented, guided, and financially sustained by the National Council in America is not to be limited to missionary districts in our West, to certain minority groups, or to circumscribed areas of Christian education. The whole of America is the field. Significantly, in 1960 sixty-six dioceses received financial support of some kind from the national Church, while only ten so-called missionary districts were aided.

Secondly, the mission of the Church in America is to every part of America life and culture. This fallen world is still God's world, and it must be redeemed for Him. To Almighty God our terms "sacred" and "secular" must be amusing. All is sacred to Him. All is His concern. If anything, I take it that He is more interested in what we call "secular," for there is more of it and power lies there. Archbishop William Temple once said, "It is a great mis-

take to suppose that God is only, or chiefly, concerned with religion." God is concerned with life.

This means, then, that as God is interested in all of American life, so is His Church. Family life, home life, business life, economic life; education, politics, health; baseball and country clubs and municipal swimming pools; urban renewal and suburban euphoria; race relations, religious tensions and social prejudices—all this mixed and troubling, happy and desperate daily life belongs to God, and therefore all of it is the concern of the Church and its National Council.

A man's church work is as much what he does in his home as a father and a husband; what he does in his factory or business or profession, as what he does in a parish organization. The mission of the Episcopal Church, in which the National Council shares, is to all of American life. Christian education is the process of learning a living faith. Christian social relations begin with our own relationships in our homes, in our families, in our parish. Christian promotion and Christian stewardship relate to what we do with our own income, with our abilities and our time. Christian mission is first of all the witness we bear where we are. Therefore, again and again the vital task of the Church and of the National Council is outside the institution of the

Are You an Episcopalian in Good Standing?

The offhand remark, "Oh, yes, I'm an Episcopalian, too," may soon fade from the lips of many non-churchgoers who now readily supply this information at non-church gatherings.

As a result of an historic action taken at the Church's Sixtieth General Convention in Detroit, a "communicant in good standing" has now been defined for the first time in the life of the Church. The revised version of Canon 16, enacted after much discussion by both the House of Bishops and the House of Deputies, lays down three definitions: (1) *members*: all persons who have received the sacrament of Holy Baptism and whose baptism has been recorded in the Church; (2) *members in good standing*: all such baptized persons who for one year preceding have attended Sunday worship services at an Episcopal Church on a regular basis "unless for good cause prevented"; and (3) *communicants in good standing*: all members in good standing who have been confirmed or received by a bishop of the Episcopal Church and have received the Holy Communion at least three times the previous year unless prevented by good cause.

Episcopal Church and its organization. There is risk in this, of course. These airs of personal and social life are involved and complex. Christians do not have all knowledge or all wisdom. There are many times when we may well blunder. But we cannot refuse to act because of this possibility. We must not be frightened by the term "controversial." If these matters were not controversial, they would not be problems. We were not placed in this world to live safely. We have been called daily to take up the cross of Christ and follow Him. And excitement and danger are part of that calling as we go with Him into the heart of our Jerusalems.

A third strategic concept that the National Council has accepted is to recognize that American life is changing, involving, developing. There is the tremendous movement of population from the rural areas to the cities. There is the deterioration of the inner cities and the movement to the suburbs. The definitive associations of Americans are functional—industrial, political, agricultural, commercial, military, educational, professional, and only finally, residential. The mission to the people of the United States is to a people who have come from everywhere and are in dynamic evolution—American Indians, migrant people from Europe, Negroes, Asiatics, Mexicans, and Puerto Ricans. These gathered people dwell everywhere in the United States and in every imaginable combination.

There are also many whose special needs claims our concern and service—agricultural migrants, deaf and blind people, refugees, and everyone involved in our national concern for health, welfare, and correction. Our witness and our ministry must be truly adaptable and flexible if we are to deal with this changing American life.

But strategy is still a paper tiger until it begins to be put into effect. This is the task of all three millions of us Episcopalians, of clergy and of laity alike. National Council is in a sense the general staff. In this battle to win America for God we need laity with the conviction that they too share the mission of the Church.

And we shall need more and more energy, too. We are a growing church
continued on page 44



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Before the consecration (see above), Bishop Higgins of Rhode Island (left) and Bishop Kennedy of Honolulu (right) help Canon Gilson with his vestments. On his way into the sanctuary (left), he is escorted by presbyters, Father Morrett (left) and Archdeacon Yoh.

FOR THE first time in thirty years, the consecration of a bishop took place at a General Convention. The Rev. Canon Charles Packard Gilson became the Suffragan of the Missionary District of Honolulu in stately ceremonies at the Cathedral Church of St. Paul, Detroit, on the twelfth day of the Sixtieth General Convention. Not since 1931, when General Convention was held in Denver, Colo., had such an event taken place. The Rt. Rev. Arthur Lichtenberger officiated at the morning service. Bishop Gilson, former missionary in charge of the Church's work in Taiwan (Formosa), will continue his missionary service to the free Chinese and Formosans in the Pacific area.



Convention Sends Forth a Missionary



With the traditional laying on of hands, Canon Gilson is consecrated a bishop. Consecrator at the 8 A.M. service was Bishop Lichtenberger. For the first time

in history, prelates of the Philippine Independent Church and the Polish National Catholic Church of America took part in the Protestant Episcopal rites.



The new bishop's wife congratulates him with a hug. Dorothy Gilson is herself a dedicated missionary. She has worked side by side with her husband on the troubled island of Taiwan, off the coast of China.



Surrounded by some of his flock, Bishop Gilson talks of his return. Although he is now suffragan of a whole missionary district, his chief responsibility is still Taiwan (Formosa).



The Rt. Rev. Arthur Lichtenberger (right), Presiding Bishop, holds gold alms basin to receive checks from diocesan triennial Thank Offering chairman. The Thank Offering of the Women of the Church reached

\$4,339,190.81 in the 1961 Triennium. Allocated for missionary work at home and abroad, education of women Church workers, and other projects, it also includes \$100,000 for new Episcopal headquarters.

Record Thank Offering Serves Whole Church

A FEELING of responsibility for the total mission of the Church dominated the Triennial Meeting of the Women of the Church. Disenchanted with bazaars and "made work," the women sought full partnership with the men in deliberations and in action.

For the first time at the great opening service, seven hundred women marched in confidently with the male lay deputies and the clergy. And, although they did not have the word "layman" changed to "lay person" in the canonical provision regarding lay representation in the House

of Deputies, the women could note the fact that they are represented in the Church's National Council in all departments save Finance.

The most dramatic of the meetings held by and for the Women of the Church was the one at which their United Thank Offering was presented. Six thousand people attended; Holy Communion was celebrated by the Presiding Bishop, assisted by all the missionary bishops from home and overseas. The offertory procession was led by the diocesan Thank Offering chairmen, followed by 160 teen-

agers from the Great Lakes area, and 150 women ushers. Each chairman deposited a check for her diocese's contribution in the great golden alms basin held by the Presiding Bishop; the young ushers presented that morning's collection.

Over the last three years, the offerings the Women of the Church put into their familiar blue boxes, with a prayer of thanks, amounted to \$4,339,191—an increase of \$469,206 over the 1958 Thank Offering.

All of the Triennial conferences and meetings revolved around specific ways women may serve more effectively in the Church, the community, and the world. Among the questions debated were racial problems, the perplexities of urban and rural parishes, teenage behavior, and more effective use of the talents of older women.

Dr. Margaret Mead, the noted ethnologist and author, told the group that the American ideal of marriage for every woman is "endangering the scientific, artistic, political, and spiritual development of our civilization." Dr. Mead suggested "a need for a kind of semi-religious order for women over fifty" through which talents and skills could be channeled to the Church and the community.

Now that the Triennial is over, the program set forth there will be implemented by the General Division of Women's Work of the National Council. The job is a big one. Meeting only four times a year, the General Division plans the activities and prepares the material for the Women of the Church. It is linked to other arms of National Council—Christian Education, Christian Social Relations, and the Division of the Christian Ministry—by liaison officers appointed by the Presiding Bishop, and these officers share in carrying out the planning. Seven members of the Women's Division are appointed to sit in on the deliberations of various departments of the National Council.

The General Division of Women's Work consists of twenty-one women: eight members at large; eight representatives of the provinces; four members who represent cooperating agencies—the Girls' Friendly Society, the Daughters of the King, Episcopal Service for Youth, and the Church Periodical Club; and the Division's Executive Director, Miss Frances M. Young.

Members elected to the Women's Division this year are: Mrs. Ernest E. Rucker, Lynchburg, Va.; Mrs. Seaton G. Bailey, Griffin, Ga.; Mrs. Everette Hall, Dillon, S.C.; Mrs. Harold Sorg, Berkeley, Calif.; Mrs. John T. Mason, Jr., Haworth, N.J.; Mrs. Robert H. Durham, Detroit, Mich.; Mrs. Samuel M. Shoemaker, Pittsburgh, Pa.; and Mrs. John P. Moulton, Spokane, Wash.

Members elected to the Church's National Council include:

Mrs. John R. Newcomer, Phoenix, Ariz.; Mrs. John H. Foster, San Antonio, Tex.; Mrs. Donald W. Pierpont, Avon, Conn.; and Miss Leila Anderson, New York, N.Y. □

TOTAL UNITED THANK OFFERING OF EPISCOPAL CHURCHWOMEN, 1959-1961
\$4,339,190.81

Proposed Uses of the Funds

CAPITAL OUTLAYS—

Missions, churches, schools, and seminaries	\$2,173,500.00
Immediate—	
Overseas	\$901,500
Domestic	622,000
In Triennium—	650,000

WOMEN WORKERS—

Scholarships, training schools, pension funds	1,631,500.00
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SPECIAL PROJECTS—

Educational materials, scholarships, intergroup relations	119,500.00
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ANGLICAN AND ECUMENICAL WORK— 214,000.00

SO FAR UNDESIGNATED—..... 200,690.81
\$4,339,190.81

Detroit Girls' Friendly Society members Catherine Dickson and Jennifer Jones (right) lead United Thank Offering procession. Jennifer said, "Taking the collection was my biggest thrill at Convention."



We Must Penetrate the Barriers Which Divide Us

The search for Christian unity is an urgent responsibility we cannot evade. With new hope, new vision, new wisdom, we must continue this search, say the Bishops of our Church in their Pastoral Letter of 1961.

DETROIT, MICHIGAN,
SEPTEMBER 29, 1961

DEARLY BELOVED BRETHREN:

As we come to the end of our Sixtieth General Convention, our thoughts and prayers turn to all the congregations of Christ's flock knit together in the communion and fellowship of our Episcopal Church at home and overseas.

A chief value of a General Convention, over and above its essential legislative and decision-making tasks, is that it lifts us out of our localism. It takes us beyond our often too narrow preoccupation with the problems and needs of our own parishes and dioceses, and enables us to realize anew the wholeness of our Church.

Of course the Church is most real to us in our local congregation. It is here that a company of people join together in common prayer in Christ's name. It is here that we answer in faith to the Word of the Gospel. It is here that our Lord's reconciling offering of Himself for us is celebrated and taken to ourselves. It is here that the charity which is the greatest gift of His Spirit is manifested in the fellowship of His people.

But no congregation of Christ's flock knows itself for what it really is save when it knows itself as a local embodiment of a wider community of life in Christ reaching across time and distance, as heirs of an apostolic mission and partners in a catholic community whose calling is to reach to the world's end. At our General Convention the persons we meet, the programs and budgets we accept, the reports presented to us compel us to think in terms of a nation and to look far beyond our own borders.

IT IS GOOD to regain a vision of the wholeness of our common life and of our shared mission. It is very good to recover our all-one-body feeling, transcending our interesting and sometimes aggravating differences.

Yet this experience, so valuable in itself, can be misleading. It can give an illusory sense of our strength. There have been so many Episcopalians concentrated in Detroit that we can almost think the world is made up of Episcopalians.

We need to see ourselves in a still

wider setting and to know that the Lord of lords and King of kings has not put His whole cause into our hands.

To begin with what is nearest to us in terms of shared inheritance, we have had many reminders here in Detroit of the fact that our Episcopal Church is tied into the family of churches known as the Anglican Communion. There have been with us here archbishops and bishops of the Church of England, of the Anglican Church of Canada, of the Province of South Africa, of the Churches of Ceylon and Pakistan and Japan. These brethren of our wider household are but a little sampling of the outreach of our Anglican fellowship. As a result of this outreach our Anglican Communion binds us to peoples of all races and of many nations, not only in the English-speaking world, but in Asia and Africa.

Our communion includes many millions of African clergy and laity, and is firmly rooted in Asia and Latin America. To all of these churches we are bound by a common inheritance. We use the same prayers. What stronger bonds can there be between peoples? The Prayer Books of our Anglican family exist in some 170

languages. We hold fast to the same standards of faith and the same Church order. Increasingly we shall be called upon to take a larger share of responsibility within the total mission of Anglicanism, as the balance of resources shifts from the older countries to the newer.

OUR CHERISHED membership in the Anglican Communion can help us know what it is to belong to a worldwide church with a world mission. It makes high claims upon us. But the Anglican Communion is a small part of the whole number of Christ's people.

When we look out on the American scene in its total dimensions, we can easily see how modest a place we Episcopalians hold numerically within it. We see multitudes of churches of many names in the cities and towns and rural areas of the United States. Few of us look often and objectively at the total figures. In this total population of about 180 millions, some 60 per cent are reported as church related. Of these roughly one-third are Roman Catholics, and the great majority of the balance are related to non-Roman and non-Episcopal churches. We report about three and a half million baptized members and about two million communicants. Baptists, Methodists, Lutherans, Presbyterians outnumber us, some of them heavily, not to mention other millions in many smaller Christian bodies. For every congregation gathered to worship God according to the good way of our Book of Common Prayer, there are some thirty-five other congregations gathered to worship God according to another way.

We would not overwhelm you with figures. But when we look at them it is plain, without minimizing one whit the heritage and the mission God has committed to us, that Christ's cause in America and overseas is in many hands besides ours.

IF TO LOOK out on the American scene is to see our own calling and role modestly and humbly, how much more is that true when we look out on the world scene. To that widest outlook we are called by the one Lord who ever

bids us, "Go into all the world." His Word has gone out into the world and He has gone with His witnesses. By waves of heroic missionary zeal, interrupted by long periods of torpor and quiescence, by the migrations of peoples, by colonization, the movement of new life in Christ has at least penetrated all the continents of the earth, though very meagerly in vast areas.

The total number of "all who profess and call themselves Christians" is perhaps seven or eight hundred million in a world population approaching three billion. In some of the most densely peopled areas Christians are only 1.5 to 3 per cent of the total population. In areas of high Christian concentration, the major Church families and their subdivisions are very unevenly distributed. The Roman Catholic Church probably includes in its membership more than half the Christians in the world. There may be 125 to 175 millions in the Orthodox allegiance. There are estimated to be some 70 million Lutherans. Presbyterians, Baptists, Methodists, and Anglicans are thought each to number some 40 millions, more or less. We Anglicans comprise perhaps 5 per cent of the whole body of Christ's people.

With these great companies of fellow Christians we share precious things. With them all we pray, "Our Father, who art in heaven . . . forgive us . . . as we forgive." To us and to them alike there come the great and terrible commandments. To us all there come again and again the same beatitudes, the same parables, the same prophetic judgments, the same psalms of Israel. With most we share the same ancient creeds, and even where these are not used, we find our brethren confessing the Father and the Son and the Holy Spirit, one God.

Above all, they and we together confess one Lord and Saviour. In Him, in His self-giving love for us and our imperfect answer of faith to Him, we have a oneness that lies beneath and overarches all our real and difficult differences of faith and order and worship. And just in the measure that we penetrate the barriers which divide us and come to know one another inwardly, we find that in these other households of faith and prayer the holy

love of God in Christ is breaking through to men and calling out penitent faith. In these other households we find men who know themselves forgiven and called to be forgiving; we find men who have beheld the Suffering Servant and who have in high measure been unselfed and made servants; we find men knit together in shared devotion to Him.

We are a small church. Our whole Anglican Communion is a small part of the total Christian community. But the calling and mission of a church cannot be measured by numbers only. With mingled pride and humility we can recognize that in our membership are found a disproportionate share of men and women who occupy positions of great responsibility and influence in our sorely troubled world. This fact must deepen our sense of mission, even while it brings a troubled concern for the simple and the poor with whom our Lord identified Himself.

SECURELY ENSHRINED in our inheritance is the vision of the Great Church whose mission is to all sorts and conditions of men. That is preserved for us in our historic Creeds, rooted in Scripture, and in our common prayer. Our deepest allegiance is not to the Episcopal Church nor to the Anglican Communion, but to the "one Catholic and Apostolic Church." At every eucharist we pray for "the whole state of Christ's Church," beseeching God "to inspire continually the Universal Church with the spirit of truth, unity and concord." Every bishop among us holds a certificate addressed, "To all the Faithful in Christ Jesus throughout the world," and declaring that he has been ordained a bishop "in the Holy Catholic and Apostolic Church of God." We are committed to the One Great Church and must know ourselves called to be faithful to it.

So it is that we as a church and as a communion have found ourselves constrained to take a full and responsible share in what has come to be spoken of as the ecumenical movement. In simplest and broadest terms this is the movement at work among nearly all the separated companies of Christ's people throughout the world as they seek to

THE BARRIERS WHICH DIVIDE US *continued*

overcome their separation one from another. Wherever it is found we see churches and bodies of Christians moving out of isolation into communication, out of competition into cooperation, out of estrangement into good will and understanding.

To call this movement "ecumenical" means that in its fullest nature it is concerned with the whole Church in all its partial manifestations in the whole world. Because the Kingdom we are called to seek first is one and the King we all confess is one, this movement seeks for the unity God wills for us, with the recognition that we are far from knowing or agreeing upon just what that unity would be. We are agreed that it must be a manifest unity, manifest among ourselves and manifest to the world, not invisible. It is coming to be widely recognized that the Church can only be manifestly one when all who confess Christ Jesus as Lord share a fully committed fellowship with one another through Baptism into Him, hold the one apostolic faith, preach the one gospel and break the one bread, and when the ministry and members are acknowledged by all.

THIS MOVEMENT has many expressions and takes many forms: prayer with one another and for one another; talking together not to prove how much better we are than the others, but to understand one another in love; the establishment of continuing councils of churches on a world scale or a national scale or on the local level; official conversations between separated churches with a view to limited intercommunion or full communion or complete union.

The way which has been most open and which has brought into closer relationship the largest number of separate churches has been the establishment of councils which provide for common counsel and planning by the member churches; for common study of our shared Scriptures, of the things that unite us and the things that divide us, and of the problems and opportunities we all confront in the same distracted world; for mutual help; for shared service to refugees and the dis-

possessed and the victims of disasters; and for common testimony and action where possible.

Our Episcopal Church and more widely the self-governing churches and provinces of our Anglican Communion have been responsible members of the World Council of Churches since its formation. That has brought us into deepening relationships with one hundred and seventy-eight church bodies of many races and nationalities in more than fifty countries. In it we are linked with major churches of the Reformation and post-Reformation inheritance in Europe, with hard-pressed Christian brethren behind the Iron Curtain, with younger churches of Asia and Africa and South America, and with a growing representation of the Orthodox and Oriental churches.

That the Roman Catholic Church is not a member is a grievous limitation in the ecumenical scope of the World Council. But we can rejoice that that communion is increasingly represented by officially approved "observers" at major meetings of the Council and that there are many evidences of the seriousness and respect with which it views this organ of the ecumenical movement.

Our Episcopal Church is likewise a member of the National Council of the Churches of Christ in the United States of America. That membership brings us into consultation and many-sided cooperation with thirty-two other major churches, Protestant and Orthodox.

In both of these councils we are represented by a fair proportion of carefully chosen bishops, presbyters, and lay people. Each of these major councils explicitly disclaims any pretension of being a church or of possessing the power to speak for the member churches save as they officially concur. If any among us are troubled by statements issuing from assemblies or governing bodies of these councils, or by meetings held under their auspices, our proper recourse is to request our own representatives in these bodies to guard more carefully what they take to be our rightful interests and convictions.

We rejoice in the level of cooperation and mutual trust in which we

have been privileged to share in these two councils, although they do not embody the fulness of the unity to which God calls us.

In obedience to God we are necessarily led to follow other approaches to unity. The other approaches are less inclusive in scope, but they have to do with deeper and more difficult levels of unity.

At this Convention we have been faced with ecumenical decisions in many directions. With great unanimity we have voted to enter into full communion with the Philippine Independent Church, a church approximately the size of our own Church in the United States, and we are confident that this step can mean much for Christ's cause in the Republic of the Philippines. We have decided to enter into full communion with the very small Spanish Reformed Church and the Lusitanian Church of Portugal, and we are hopeful that this will bring encouragement to these struggling brethren sharing our Episcopal Church order.

We have informed our Anglican brethren in Ceylon, who have been negotiating for many years for a church union with other Christian bodies of non-Episcopal traditions, that we thankfully anticipate our readiness to enter into full communion with that united church when it is established, in the hope that difficulties troubling some of us may be sufficiently overcome.

We have replied to an invitation from the United Presbyterian Church that we are prepared, with representatives of our brothers in the Polish National Catholic Church, to enter into conversations with the Presbyterians and with other churches to explore the possibilities of serious negotiations, which would inevitably extend over many years, for a major breakthrough toward reunion in the United States.

OUR PURPOSE in this Pastoral is not to express our judgment as your bishops on particular proposals or issues, nor are we undertaking to restate the basic principles of Faith and Order with which we as Anglicans and Episcopalian come to our conversations and relationships with other

churches. Our purpose is rather to help our people gain a vision of the largeness and the wholeness and the urgency of the ecumenical movement in which we are called to take our part. In faithfulness to God we cannot evade it.

In vision and in hope we have for three-quarters of a century publicly and officially declared as a church our readiness for reunion conversations with other Christian bodies. As we rejoice in the fruits of that labor and that loyalty which have been harvested at this very meeting of the General Convention, we urge our members onward to ever deepening obedience to one Lord, one faith, one holy fellowship which is His Body.

We urge patience, for centuries of division and misunderstanding are not soon overcome. We urge restraint, for there will be inevitable strains within our own corporate life and in that of others with whom we seek unity. We urge humble sacrifice, for obedience is costly and treasures shared in love mean change for all.

ABOVE ALL we urge deep awareness that we are committed to the One Great Church and that we are called to be faithful to it. We, your bishops, call you therefore to work and to pray without ceasing until by God's grace and in His time the divisions by which we dishonor our One Lord are done away.

We have met in a time of dread disorder in our world. We must confess that the divided companies of Christ's people, caught up in the dark balance of terror that hangs over our common humanity, have little direct power to determine the fateful decisions of the nations. Our final hope is in God, in the reconciliation of men with God and with one another in Christ. If we are obedient God will do great things for us and for our world.

Our calling is to set forward and make manifest our human oneness in Him.

Pray with us that our own beloved Church may be granted such wisdom and courage and such brotherly love for one another and for all our fellow Christians as may enable us to have a worthy part in healing the divisions among Christ's people in all the world.

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SPECIAL CONVENTION REPORT
Part III: We Seek To Work Together

A New Spirit in the Church

THROUGHOUT the Detroit Convention there was a spirit of conciliation and willingness to listen sympathetically to the views of others. This was evident in official and unofficial meetings, in corridor conversations, in the Women's Triennial, the exhibit areas; in fact, everywhere.

Four examples of this new spirit come from the Rt. Rev. Edward R. Welles, Bishop of West Missouri, and the Rt. Rev. James A. Pike, Bishop of California; Mrs. Don Denning, a provincial president of Episcopal Churchwomen; and Dom Reid, a monk.

Bishop Welles, preaching at a service of witness sponsored by the American Church Union, admonished his listeners to hold fast to traditional Catholic principles, and to distinguish the essential from the unessential. But, he said, while holding fast to what really matters we must also "be willing to listen and learn how better we can grow in fellowship and understanding toward the unity of the Spirit which must be our goal."

The Bishop summed up what seemed to be the main feeling of the Convention by saying that we must do everything possible to advance the movement toward eventual unity of all Christians. "More study of unity matters is to the advantage of all concerned, and only by adequate study and the Grace of God can we possibly hope to find a true path to the total reunion of all Christendom."

Speaking before the Evangelical Education Society, Bishop Pike warned his listeners against concern for the trivial and unessential. He said, "As evangelicals our interests have shifted. There is no longer any major concern about high church and low church.

The main issue today is freedom, said Bishop Pike. "The keynote of our

thinking and action must be irenic—open. We must be true to tradition and to the Bible; we must hold fast to our historical continuity, our orders and sacraments, and to the Catholic faith. But we must also be ready to talk to other Christians and to learn from them. We are in a favorable and strategic position to take part in efforts toward reunion of the broken Body of Christ, for we are bound to no formula; we are not a confessional church."

Mrs. Don Denning, president of the Episcopal Churchwomen of Province Eight, has attended many sessions of General Convention. But she found the Sixtieth particularly exciting. She said that "there is a new note in this Triennial. There is a willingness to listen, to really look at ourselves and to change what needs to be changed. We are no longer wide-eyed in our lovely situation. We are no longer comfortable and satisfied."

"There's a new sense of urgency around us," she added. "We no longer say 'they'—They must work to correct the trouble.' It is we who must work and do it ourselves, for 'they' is 'we.' "

One felt the spirit of unity strongly in the many services of worship where, when the People of God were gathered together, there was a deep sense of the Presence of the Holy Spirit. Dom Reid, of the Order of St. Benedict, summed it up when he said, "The spirit of unity and charity which we feel at this Convention is a true reflection of the unity which is in God. It starts at the altar. There is no essential difference between what we are and what we do. Separating prayer and activity into neat categories is a fallacy of our human minds. We are one in God, and this Convention has helped us to realize it."

Preliminary Discussions with Presbyterians Begin November 6

THE TREE-SHADED buildings of Washington, D. C., have housed many important meetings during the 161 years of that city's history. Few, however, may have more long-run significance than the small gathering that is to take place on November 6 in the Episcopal Church of the Epiphany, 1317 G Street, N. W.

It is there, in the rector's study, that seven Episcopalians and Presbyterians are expected to begin discussions that might some day result in a merger drawing approximately nineteen million members of four of the nation's leading church bodies into one great Church.

According to the Rev. Charles Duell Kean, host of the meeting and secretary of the Episcopal Church's Joint Commission on Approaches to Unity, his preliminary gathering will "set the ground rules" and will schedule the first formal conference for next winter or spring. The churchmen may also decide to choose the Epiphany meeting as the time and place in which to extend invitations to The Methodist Church and the recently formed United Church of Christ.

The Epiphany meeting will come exactly forty-six days after the Episcopal Church's Sixtieth General Convention accepted the invitation to unity

discussions offered by the United Presbyterian Church's General Assembly in Buffalo, N. Y., last May. The action of the two conventions empowers the conferees to invite other churches to the conversations. Scheduled to sit down together at the preliminary November meeting are:

PRESBYTERIANS

- The Rev. Eugene Carson Blake, Stated Clerk (chief executive officer) of the United Presbyterian Church.
- The Rev. James I. McCord, President of Princeton Theological Seminary.
- The Rev. Kenneth G. Neigh, General Secretary, Board of National Missions, the United Presbyterian Church.

EPISCOPALIANS

- The Rt. Rev. Robert F. Gibson, Bishop of Virginia and chairman of the Episcopal Church's Joint Commission on Approaches to Unity.
- The Rt. Rev. Richard S. Emrich, Bishop of Michigan and past member of the Episcopal Church's National Council.
- The Rev. Powel M. Dawley, professor of ecclesiastical history at the General Theological Seminary, New York, N.Y., and vice-chairman of the Joint Commission on Approaches to Unity.



Bishop Gibson of Virginia (left) and Dr. Kean of Washington will be two of the Church's leaders to initiate unity talks with the Presbyterians.

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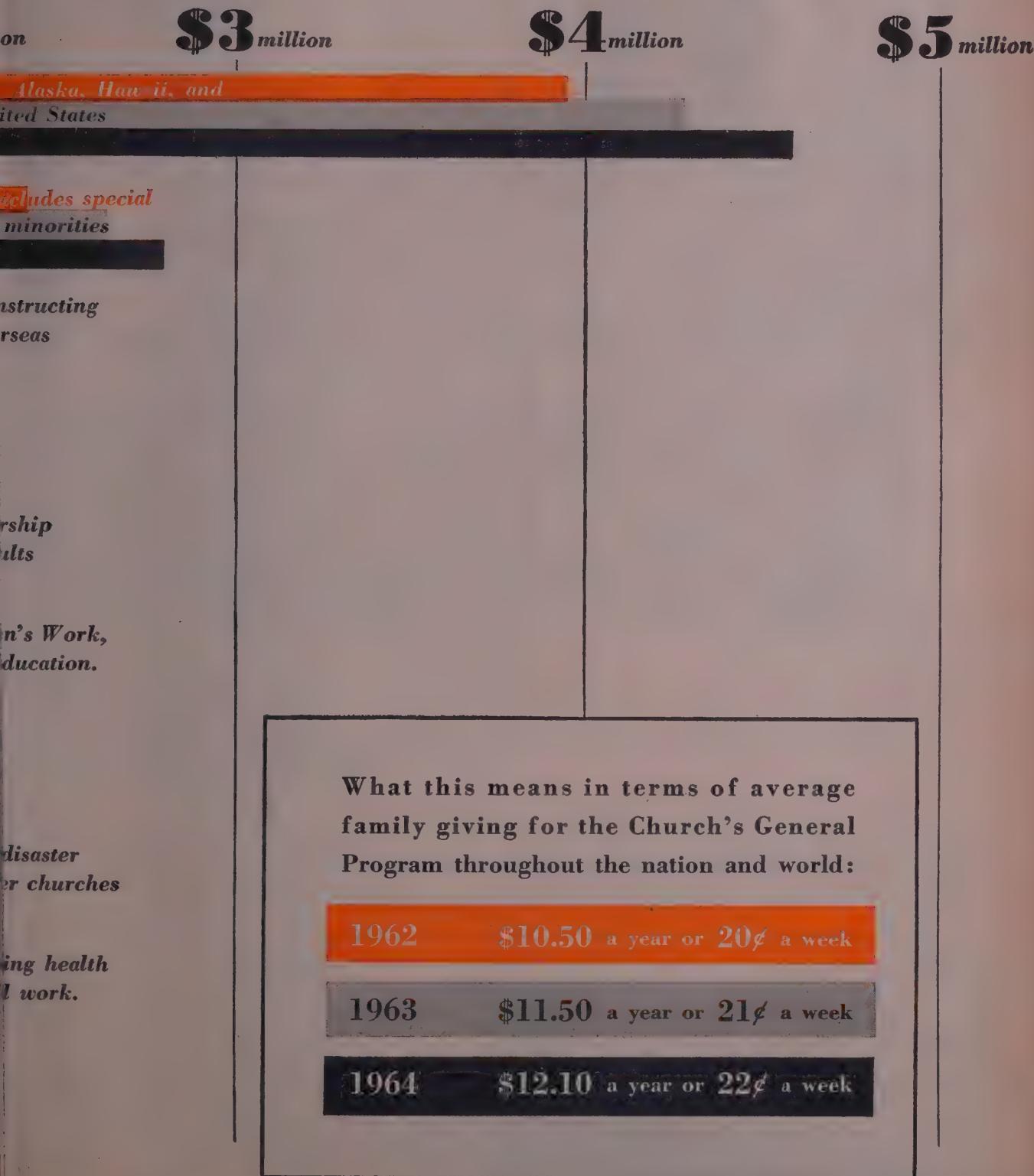
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Other Units \$1,688,707		<i>General Divisions of Women's Work, and Research and Field Study; theological seminaries.</i>
Promotion \$1,470,378		<i>Publications, speakers' bureau, radio and television productions, public relations.</i>
World Relief and Interchurch Aid \$1,270,000		<i>Refugee relief and resettlement; relief for victims; aid to Anglican, Orthodox, and other Protestant bodies.</i>
Christian Social Relations \$856,458		<i>Christian witness on social problems and welfare, citizenship and urbanization.</i>
Finance \$700,800		<i>Costs of handling and accounting for Church funds used on the national level.</i>

Program — 1962-1964



We Are in the World...

IN INDUSTRY



Wearing steelworkers' helmets, bishops and deputies tour industrial plants. Ralph Duffelt (far right) of the Great Lakes Steel Corporation explains operations to (from left) lay deputy Henry C. Salveter, Sedalia, Missouri; Suffragan Bishop

Frederick C. Lawrence of Massachusetts; the Rev. Arleigh W. Lassiter of Kansas City, clerical deputy from Diocese of West Missouri; Suffragan Bishop Frederick P. Goddard of Texas; Bishop Conrad H. Gesner of South Dakota.

THE COMPLEX urban-industrial world of today and the often rootless people who dwell within it were given concerned scrutiny by Convention.

One morning members of both houses moved into the field to make first-hand acquaintance with assembly lines and blast furnaces. The Industrial Study Project, sponsored by the Joint Commission on the Church in Human Affairs, took bishops, clergy, laymen, and laywomen into the heart of Detroit's manufacturing empire to show those who did not already know how an industrial plant functioned, and the effect such mechanical processes might

have on the human soul.

Upon their return to Cobo Hall, Convention members returned to their tasks with fresh insight into the problems facing the Church. In a first step towards enmeshing the Church to a greater extent with the age of automation, a resolution was passed calling for expansion of "present forms and pioneering new forms of ministry to industrialized society."

It was further decided that since "there are great inadequacies in the provisions of laws of many states governing compensation to workmen injured or disabled on the job," at the

request of the Convention, "diocesan departments of Christian Social Relations are urged to inform themselves and the clergy and the laity of their diocese of the provisions of the workmen's compensation laws of their states and to compare these with those of the other states, the minimum standards recommended by the U. S. Department of Labor, and more particularly with standards consistent with Christian concepts of social justice."

In addition, the Detroit Industrial Mission, a pioneering effort by the Diocese of Michigan in this area, was warmly praised for its leadership. ◀

...ON TV



An audience consisting of bishops, deputies, and visitors to Convention watches the taping of "Crisis in the Church," one of the "Lamp unto My Feet" series of TV shows. Participating in this lively discussion of the role of the Church in the world today are (left to right) Col. Paul Rusch, Director of Japan's KEEP project; the Most Rev. Joost de Blank, Archbishop of Capetown; the Rt. Rev. James A. Pike, Bishop of California; the Rt. Rev. Stephen F. Bayne, Jr., Chief Executive Officer of the Anglican Communion; and George Crothers of CBS, program moderator.



"There will be an explosion in Africa," says Archbishop de Blank (above), unless we work more aggressively to solve the world's race problems. Bishop Bayne (right) avers that we must reach the minds of all men "in words they can understand." Bishop Pike listens as Anglican leader talks.





Wearing an official cap marking him as one of the fifteen hundred young people who attended Youth Weekend, a boy stands with his girl listening to the mellow notes of a ballad sung by a talented young folk singer.



When the popular recording artist, Guy Mitchell, stepped on stage, he was met with a surge of enthusiasm.

... of confirmed rock 'n rollers

THE STRAINS of "Green Grow the Rashes O" echoed through Cobo Hall as more than 1,500 young Episcopalian gathered from all over the country to attend a General Convention weekend set aside especially for youth. Some represented their parishes as delegates, and others came just because they wanted to.

The theme of Youth Weekend was "Who Am I?" This question becomes more intense for today's youth as they reach college age. As our young people prepare for their place in the world, they think seriously about such questions as: "Should I be a physicist?" "Why should I be a physicist?" "Should I follow the crowd" or stand up for what I think is right?" "Why?" "Should I raise a family in a world as uncertain as this?"

On Saturday afternoon, small groups

discussed aspects of church life ranging from the Episcopal Church's relationship to overseas missions to the Episcopal Church and nationalism. Ironically, as the groups were discussing nationalism, workmen in the Cobo Hall arena were setting up the ring for a professional wrestling match taking place under secular sponsorship that evening. The workmen calmly hung a U. S. flag over the massive cross and red reredos used for Episcopal mass meetings, and gave the altar the appearance of a centerpiece.

Racial desegregation was another subject of discussion. Young people from all over the country were in favor of it and believed that the Prayer Pilgrimage was a good thing.

Saturday evening a banquet for the teenagers was held in the ballroom of Cobo Hall. One of the clergy attending

was served an unusual type of dessert. It seems that the Rev. Canon I. C. Johnson, chairman of the Detroit arrangements committee, had stated that if there were more than 800 young people attending the Convention he would "eat his hat." As there were more than 1,500 present, he was required to make good by eating a cake shaped like the hats worn by all the teens that weekend.

After dinner members of the group put on a play on the theme, "Who Am I?" A dance followed, and then the delegates were entertained by Guy Mitchell, recording star, at a jam session in their hotel.

Focal point of the weekend was the Youth Corporate Communion held in the Cobo Hall arena. The sermon, also on the theme "Who Am I?", was delivered by Chaplain Malcolm Boyd



Head thrown back, entertainer Mitchell launches into song with his loud-playing guitar accompanist.



Tired from the weekend's strenuous schedule, a young man catches a few winks of sleep during a lull in the many activities in Cobo Hall arena.

"Who Am I?" was the question asked over and over at the Episcopal Youth Weekend. Here a group discuss the problem among themselves.



of Wayne State University, Detroit. Following breakfast the young people once again met in the arena for the close of their discussions.

Summing up the reports, the Rev. George Tittman, rector of the Church of the Holy Spirit, Lake Forest, Illinois, said that the conclusions reached during the weekend proved that our teens are worried about issues. They are searching for applicable answers. Christ is real and will answer their questions. He is also an "available Christ." He is there on Tuesday as well as Sunday. If you are *really* Christian you can carry on His work by teaching His gospel.

This weekend was a tremendous experience for all the young people attending. All went home with new ideas, new friends, and fond memories.

—KAREN J. KELLY



A group of prayer pilgrims just released on bail from Mississippi jail pause to read telegram as they recount some of their experiences. The clergymen are (standing, from left) Canon John Crocker, Jr., Providence, R.I.; Gilbert Avery III, Roxbury, Mass.; Merrill Young, Boston, Mass; Quinland Gordon, Washington,

D.C.; Robert Pierson, Evanston, Ill.; (sitting) John Evans, Toledo, Ohio; James Breeden, Roxbury, Mass.; Geoffrey S. Simpson, Tewaukee, Wis.; John Morris, Atlanta, Ga.; Myron Bloy, Jr., Cambridge, Mass.; and Vernon Woodward, Cincinnati. Group was sponsored by Episcopal Society for Cultural and Racial Unity.

...With Prayer Pilgrims

DURING THE WEEK preceding the Sixtieth General Convention, twenty-eight Episcopal clergymen made a "Prayer Pilgrimage" from New Orleans to Detroit. Their itinerary included facilities and institutions, public and private, within and outside the Church, that are still racially segregated. The "pilgrimage" undertaken by these men, all members

of the Episcopal Society for Cultural and Racial Unity, became a very dramatic, though unofficial, reminder to the Church of the urgency of one of the most important social and religious issues confronting the present world.

In Jackson, Mississippi, fifteen priests were arrested and jailed on charges of breach of the peace. Thirteen of these were later released on

bail, two remaining in custody.

Climax to the pilgrimage came on the first Wednesday of the Convention when the Most Rev. Joost de Blank, Anglican Archbishop of Capetown and Metropolitan of the Church of South Africa, addressed a dinner where twenty-six of the "pilgrims" were present. Archbishop de Blank pointed out that there was no longer any real

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PRAYER PILGRIMS

continued

question of where the Church stood in terms of official pronouncements about racial inequality, but that actual performance lags far behind official beliefs.

"Are we moving quickly enough," he asked, "or are we allowing ourselves to be overtaken by events, so that the Church always has to go on acting as an ambulance whereas God designed it to act as a fire engine? . . . Is the Church always to go on helping victims who have suffered in the conflagration, or is its function to put the fire out?"

But neither the Archbishop, ESCRU, nor the pilgrims dictated any strategy methods for particular racial situations.

In a final statement offered at the dinner ceremonies, the pilgrims, after giving thanks to God "for the multitude of graces which He has bestowed upon us," went on to "record . . . admiration for the clergy of the South . . . who are ministering faithfully

under an almost unbearable tension between what the gospel says and what their people will hear."

About the North, they said, "In the degree to which community feeling in the North is less obdurately set against racial integration than in the South . . . the Church is more culpable in its failure to purify its own life of all traces of racial separation."

Were there any tangible results? The bishops and deputies restated the position of the Church against racial segregation, adopted in 1958, and called on the Church to undertake serious study of the matter at local and diocesan levels. But the pilgrimage had more far-reaching results than this, if this could be called a result. Whatever one thought personally about the journey of the young priests, the trip was undoubtedly more effective in focusing the attention of the Episcopal Church on segregation, and in focusing the attention of the nation and world on the fact that the Episcopal Church is concerned about segregation, than any single act so far in recent church history. □

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The Rev. Malcolm Boyd, pilgrim from Detroit, offers a prayer for God's guidance to the group as they continue their work against segregation. His colleagues include (left) the Rev. James Breeden, Roxbury, Mass., and the Rev. Robert Chapman, Hempstead, N.Y.

We Are in the World . . .

*but
not
of
it*



St. Gregory's Chapel, near the bishops' meeting room, was continually in use for private devotions. Services of Morning and Evening Prayer were held daily, and

Holy Communion every half hour from 6 to 10 A.M. At request of local arrangements committee, chapel was under direction of the Order of St. Benedict.

"**T**HREE IS NO difference between worship and work," Dom Anthony, O.S.B., who ran the Convention chapel, said one day. Those of us who were less philosophical, however, thought that perhaps because the arrangements for worship had been made so generously we felt the Holy Spirit's presence all the time. This awareness amid the hustle and bustle of a great convention was continuously inspiring.

Many Detroit churches had one or more celebrations of the Holy Communion as well as Morning and Evening Prayer daily. In the lovely Mariners' Church near Cobo Hall, there was a daily noonday service with a renowned preacher. There were fifty corporate communions for large groups scheduled before Convention opened, and 150 more celebrations of the Holy Eucharist in addition to those regularly scheduled in parish churches.

St. Gregory's Chapel, a few doors from the meeting hall of the House of Bishops, was in continuous use. Morning and Evening Prayer were scheduled there daily and unscheduled services of Holy Communion were held each morning. Set up at the request of the Michigan Committee by the Benedictine Priory at Three Rivers, Michigan, and put in charge of Dom Anthony, O.S.B., it was a quiet oasis for hurried Episcopalians en route to meetings.

I Was Afraid of the Child Stealers

Mr. Challagali, train examiner for the Indian railroad from Calcutta to Madras, reports, "I saw a little girl sleeping under a third-class bench. She could not tell me about her parents as she was only four. I feared the child stealers would sell her to the beggars who cripple the children or make them blind so that they can arouse pity as professional beggars. Her mother must have deserted her because she was too poor to feed her. She looked terribly hungry. I took her to the police, although I did not think anyone would claim her and no one did. As I had brought her, the police made me take her back. So I took the poor little half dead thing home. But it meant less food for my children and I knew I could never educate her on my meager income. I would have liked to have kept her, but took her to the Helen Clarke Children's Home."

Mrs. Edmond, the director of the Home, crowded the child in and named her Prem Leila, meaning kindness or love, because she was saved by a man's pity and kindness. Not only in India, but in a number of countries in which CCF assists children, there are so many thin, sickly, little tots deserted by desperate mothers who rather than continually witnessing their hunger desert them, hoping someone who can, will feed them. While so many of us in America are overfed, half the children in the world go to bed hungry every night. Such children can be helped by any gift or "adopted" and cared for in CCF Homes. The cost to "adopt" a child is the same in all countries listed below—\$10.00 a month.

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Prem Leila

SPECIAL CONVENTION REPORT
Part V: . . . But Not of It

continued

Statistics for the Convention chapel include 1,396 attending services, 842 Communions administered, ninety-two services altogether, of which sixty-eight were the Holy Eucharist. This service was said eleven times in one notable morning. The altar, prayer desks, lectern and credence were designed and made by the monks of St. Gregory's Priory.

All of the work of running the chapel was done by the monks and nuns attending Convention. There were thirty of them altogether, divided among eight orders for women and five for men.

Wisdom in Words

I have recently been impressed by the comparative silence of the New Testament about Christian strategy. It seems more concerned to expound the life that a Christian should live than to give blueprints for the Christian mission. . . .

St. Paul and the early Christians were little men, as far as world politics was concerned. The Roman Empire was not listening to them. For at least a hundred years, they barely got into the history books of the time. But they knew how to live in a dying empire, and when the end came, they were the chief survival. They knew that the Lord was at hand, and that the future would see the consummation of God's loving salvation. . . .

There is no peace for Christians who forget that God is in history; there is only the atheist's unyielding despair.

There is no peace for those who have no use for gentleness; life is a jungle for them, and every human encounter a battle.

There is no peace for those who worry; there is only the relentless treadmill of their thoughts.

—THE MOST REV.

HOWARD HEWLETT CLARK

Archbishop of Edmonton and
Primate of All Canada

Haven't we [the Church] been too introverted, haven't we put physical and numerical expansion before mis-

ion to the world? In this sense hasn't the Church been of the world but largely not in it?

—HUGH C. LAUGHLIN
Executive Vice-President,
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Either there is a God who is living and who is absolutely there, and therefore whose point of view we should first and foremost seek, or we are hopelessly lost in the darkness of our private points of view which never cease to contradict themselves and one another.

—CHARLES H. MALIK
Former President of the
United Nations Assembly

It grieves me to admit that both the conforming Christian and the skeptical humanist have been inoculated, so to speak, against personal conviction and active commitment.

—F. EDWARD LUND
President, Kenyon College

More and more we face the fact that the laity have a vital ministry to witness to our Lord and His Church where they live, where they work, where they play—in the world.

Yet, were one to pinpoint the greatest weakness of the Episcopal Church, does it not lie here? We have failed to convince any appreciable number of our lay people that it is an holy obligation and a joyful opportunity to bring

others to Christ through His Church. This basically is, of course, a failure of the clergy. We have not made real to our people the encounter with God in prayer, and worship and sacrament, and hence in daily living. Far too many of us have not had and are not having any vital religious experience. We have not informed our people, educated those committed to our charge that they can easily give a reason for the faith that is theirs. Nor have we trained them in the art of personal relationship and personal communication afire with the love of God so that they are prepared to seek others for Him.

—THE RT. REV. HENRY I. LOUTTIT
Bishop of South Florida

The Church is not good for this society, or for any society man could possibly devise. The Church is the Divine Society, which works like yeast in any earthly community to purify it and to change it. . . .

Christ is not an American. . . . He is not an Episcopalian.

Brothers, it is not necessary to be solicitous about God. He is able to take care of Himself. Our job is to follow Him, so that we may find Him in the very midst of our own history.

—THE RT. REV.

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BUT ONE MISSION

continued from page 21

in a growing land. This involves the call of God to a man, but it also involves training the man who has been called for his vocation.

The Episcopal Church at present accepts no financial responsibility for our seminaries in the United States. No funds from the General Church Program budget go to the seminaries. Yet the seminaries are indispensable to the Church and its on-going mission. At the request of the House of Bishops and the Joint Commission on Theological Education, the National Council has begun a new study of the needs of the seminaries. We believe that the national Church should be directly involved in theological education. This does not mean control of our seminaries in any sense, to which we are opposed, but it does mean responsibility by the whole Church for adequate facilities for the preparation of men for the sacred ministry.

Just before his death last January Dr. Thomas A. Dooley wrote a moving "Letter to a Young Doctor." In it Dr. Dooley said, "Though this is sometimes called 'The Age of the Shrug,' I do not believe you would say as some do, 'So what, it's not my problem.' You know, Bart, you and I are the heirs of all the ages. We have the great legacies of music, art, literature, and our own medicine. We have been born and raised in freedom. We have justice, law, and equality.

"But we have often overlooked the uglier side of our inheritance. We have also the legacy of hatred, bred by careless men before us. We have the legacy of abuse, degradation, and the inhumanity of men blinded by prejudice, ignorance, and personal spleen. To people like you and me . . . this is a special legacy and a challenge. To accept the ugly as well as the beautiful, and to answer this challenge, is a privilege and a responsibility. Accept it without fear."

The Church of Jesus Christ has a God-given mission to our America: to America the beautiful, and to America the ugly. That mission is our privilege and our responsibility.

Pray God we shall continue to accept it without fear.

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worldscene

THE DARK CLOUD

Ours is an age in which every thought and action unfolds against the glowering backdrop of possible thermonuclear warfare. Opinions within Christianity range from pacifism to militancy. • The international Fellowship of Reconciliation, a religious pacifist group, has charged that both the Eastern and Western power blocs are "endangering the peace of the world" by their "belligerent statements and actions" in the Berlin crisis. • Taking a somewhat different view, a Roman Catholic priest, the Rev. Robert P. Mohan, professor of Christian ethics at the Catholic University of America, Washington, D.C., told an audience of Protestants and Roman Catholics that it was the moral duty of Christian nations to warn Communist nations of our intention to defend ourselves. He granted that thermonuclear war would be "in harsh contradiction with the Christian way of life," but called on the Church to "recognize the brutal facts that the Church and its priests . . . have been systematically and efficiently exterminated in lands where communism has triumphed." • Still other Christians are turning their thoughts toward their responsibilities should the worst happen. Backing the recent call for stepped-up civil defense programs that experts estimate could save ten to fifteen million U.S. citizens who might otherwise perish in a thermonuclear attack, the Rev. Fred W. Kern, a minister of the United Lutheran Church in America and a former U.S. Army chaplain who has served full time since 1954 as director of religious affairs for the Office of Civil and Defense Mobilization, stated, "If there is an atomic attack on the U.S., churches should be ready to provide physical as well as spiritual refuge." • In a dramatic attempt to change the current drift toward danger, President John F. Kennedy strode to the rostrum at the United Nations and called for a "peace race" instead of an "arms race." An immediate reaction came from five leading U.S. religious figures who, joining with a group of persons from other walks of life, published an open letter in several large daily newspapers endorsing the young President's stand, praising him for making it "dramatically clear that unconditional war can no longer lead to unconditional victory [and that] man must put an end to war or war will put an end to mankind."

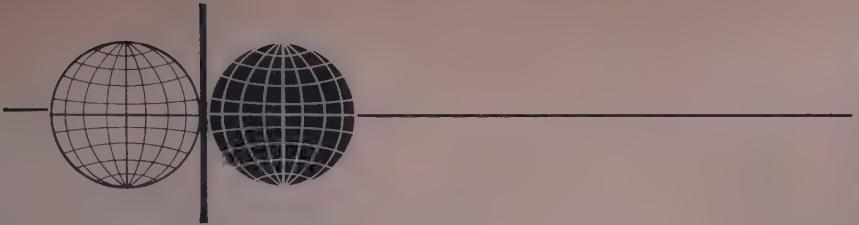
TRICK OR TREAT

Instead of soaping windows or kicking over ash cans this Halloween, many Episcopal children will be gathering pennies for the United Nations Children's Fund. The revolution among once-a-year terrorizers

began in 1950 when one small church school class in Pennsylvania decided to go trick-or-treating for the benefit of the world's needy children. Now, eleven years later, some two million junior-size goblins and witches in ten thousand U.S. communities will donate their treats in the form of pennies to UNICEF. Each child will have been prepared by his teacher or adult leader to know about problems of nutrition and hygiene, and will have distributed flyers, made posters, and participated in essay and story contests. He will be able to tell neighbors that each penny they contribute will buy five glasses of milk or some anti-TB vaccine for a hungry or sick child in any one of a hundred countries.



The Reporter



► STUDY CRITICAL OF CHARITABLE AGENCIES

Voluntary health and welfare agencies in the U.S. received sharp criticism recently in an exploratory study made by twenty-one leaders of business, government, labor, and publishing under the sponsorship of the Rockefeller Foundation. • The more than 100,000 national, regional, and local groups which receive an average of \$1.5 billion annually in contributions from the U.S. public to battle disease, poverty, and other problems, were the subjects of a four-year study which included a national public-opinion poll. Results, published in an 88-page booklet (Schoolmaster's Press, New York), accused many volunteer agencies of faulty methods of reporting income and distribution of funds; failure in supporting needed research in their respective fields; lack of imagination in planning for the future; inadequately trained personnel; duplication of effort; waste; red tape; and needless competition with one another and with the federal government. • Recognizing that a certain amount of competition is healthy, the report states, however, that the situation is reaching the strangulation point. The report recommends that instead of competing with the federal government, voluntary health and welfare agencies should strengthen areas where services remain weak and reassume their traditional role as initiators, demonstrators, and efficient providers. On one page the report says, "It does not take over 100,000 voluntary agencies . . . to provide private health and welfare services in the United States. A better job could be done by a smaller number and a greater joint effort."

► BISHOP CLOUGH DIES



The Rt. Rev. Charles Asa Clough, Bishop of Springfield, died Sept. 10, 1961, of Hodgkin's disease, ending thirty-two years of service as a priest of the Church. Before his consecration as bishop of the Midwestern diocese in 1948, he was rector of St. Mark's Church in Augusta, Me., and earlier in his career had directed settlement work for an area of New York City. Bishop Clough was born in Vineyard Haven, Mass., in 1903, and was educated at Yale University, Cambridge University, and the Episcopal Theological Seminary, Cambridge, Mass. He was the author of two books: *The Priest and Young People*, and *Thomas Fuller: A Study of Seventeenth-Century Catholicism*.

► FLYING HIGH

When Russian cosmonaut Gherman S. Titov, high above the earth on his orbiting flight around the world, breathed exultantly into his radio microphone: "I am Eagle . . . I am Eagle," he didn't know it, but his spaceship had just crashed head-on into the Southern Baptists' biblical quotation for the day, one selected nine months before. It was Obadiah 4: "Though thou shalt exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obadiah's words were delivered to the Edomites who, proud and haughty, had believed themselves to be above the reach of God.

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Changes in the

At the opening of the Church's Sixtieth General Convention, the episcopate stood at a strength of 188. Before the final gavel had fallen, three new missionary bishops had been elected—one was consecrated in Detroit—and four others had been approved: a coadjutor for Mississippi, a suffragan for Connecticut, and two suffragans for South Florida. Since THE EPISCOPALIAN's April report on the episcopate, six bishops have died and one has retired. Some of the changes are:

● THE RT. REV. JOHN VANDER HORST became Bishop of Tennessee upon the death of the Rt. Rev. Theodore Nott Barth Aug. 24, 1961. Bishop Vander Horst had been elected coadjutor April 19, 1961, and consecrated as suffragan of the diocese March 2, 1955. Born in Orange, N. J., forty-nine years ago, he is a graduate of Princeton University and Virginia Theological Seminary. He was ordained to the priesthood in 1939 and before consecration served as rector for Episcopal churches in Maryland, Georgia, Pennsylvania, and Tennessee.



● THE RT. REV. RUSSELL THEODORE RAUSCHER was consecrated as Bishop Coadjutor of Nebraska May 2, 1961. He will become diocesan bishop when the Rt. Rev. Howard R. Brinker retires Jan. 31, 1962. Except for service as a Navy chaplain aboard a hospital ship in the Pacific during World War II and as an Army chaplain in Korea, Bishop Rauscher has been in parish work since his ordination in 1941. His ministry has been to churches in Oklahoma and Iowa. Bishop Rauscher was born in Iowa in 1908, and is a graduate of Iowa Wesleyan and Seabury-Western Theological Seminary.



● THE RT. REV. IVESON BATCHELOR NOLAND was elected Coadjutor of Louisiana, May 10, 1961. He had been a suffragan in that diocese for the past eight years. A native of Baton Rouge, La., Bishop Noland was born in 1916 and is a graduate of Louisiana State University and the University of the South at Sewanee, Tenn. He began his career in the parish ministry in Louisiana and was an Army chaplain during World War II. Since then, he has served parishes in Charlotte, N. C., and Lake Charles, La. As suffragan, he was in charge of youth work.



● THE RT. REV. CHARLES PACKARD GILSON was the first priest in over thirty years to be consecrated a bishop at a General Convention. Although he is now the suffragan for Honolulu, he will continue to keep a careful eye on the troubled island of Taiwan, where he has served as missionary in charge for the past four years. Born in Portland, Me., in 1899, he was graduated from Dartmouth College. The first part of his life was spent as a businessman in New York City; then in 1945 he joined the Military



Episcopate



Welfare Service of the American Red Cross and served with the U.S. Army in the Philippines and Japan. In 1949 he entered the Central Theological School in Shanghai, China, but was forced to return to the U.S. when the Communists took over. Bishop Gilson was ordained a priest in 1952 and served several missions and parishes in Rhode Island before going to Taiwan.

• THE RT. REV. ROMUALDO GONZALEZ-AGUEROS, consecrated Oct. 19, 1961, in Washington Cathedral, is the first citizen of Cuba to occupy the Episcopal See of Havana. Born in Spain in 1906, he attended the University of Pennsylvania and received his bachelor's and master's degree in divinity from the Philadelphia Divinity School. In 1934 he was ordained a priest in the Episcopal Church and since then has served in Cuba as assistant at Holy Trinity Cathedral in Havana, 1934; rector of All Saints' Church in Guantanamo, 1934-49; and canon of Holy Trinity Cathedral since 1949. He took over the responsibility for the missionary district upon the departure from Cuba last spring of the Rt. Rev. Hugo Blankingship, missionary bishop since 1939.



• THE RT. REV. DILLARD H. BROWN, JR., the new Coadjutor of the Missionary District of Liberia, was consecrated Oct. 19, 1961, in Washington Cathedral in a joint ceremony with the new Bishop of Cuba. Serving as rector of St. Luke's Church in Washington, D.C., for the past fifteen years, Bishop Brown was born in Marietta, Ga., in 1912. He attended high school in Detroit, received his B.A. degree at Morehouse College, Atlanta, Ga., and his Master of Theology degree at the University of Southern California. Ordained a priest in 1941, he became the curate of St. Martin's, New York City, and then vicar of the Church of the Incarnation in Jersey City, N.J., before assuming his duties in the nation's capital in 1946.

► TO PLAN CHURCH STRATEGY

The Rev. Joseph G. Moore will take charge of the Church's new Strategic Advisory Committee on Jan. 1, 1962. He will leave the post he has held since 1952 as executive director of the National Council's Division of Research and Field Study in Evanston, Ill., to assume his new duties as first executive officer of the group created in December, 1961, to advise the Rt. Rev. Arthur Litchenerger, Presiding Bishop, on evaluation and strategy of the mission of the Church. First task assigned Dr. Moore will be a study of the Church's work in the Philippines. A native of Dubuque, Iowa, Dr. Moore grew up in St. Paul, Minn., and is a graduate of Hamline and Northwestern Universities and of Seabury-Western Theological Seminary. He will be succeeded in his present post by the Rev. John D. McCarty, now assistant secretary of the division.

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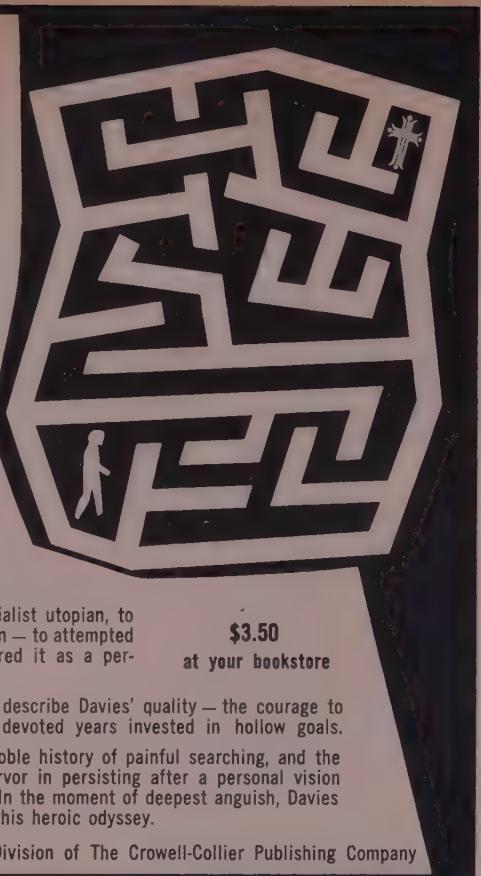
by D. R. Davies

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BOOKS

Conducted by
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ID-olatry

In 1957 Robert Elliot Fitch, who is a Congregational minister and Dean of the Pacific School of Religion, wrote in the April issue of *Christianity and Crisis*: "The Christian critic has an obligation to view current literature in the whole framework of the Christian faith about God and man. The Christian critic should know how to detect in a play its latent theology and its latent anthropology." In *Odyssey of the Self-Centered Self or Rake's Progress in Religion*, Mr. Fitch, in the role of the Christian critic, describes the malaise of modern man (Rake) as an essentially "religious" sickness, the core of which is the idolatry of Self.

"We have set before us a new commandment: 'Thou shalt love thy Self with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment.' If by chance there should be any energy or leisure left over after we carry out this most engrossing of all occupations, then a second commandment may be in order: 'Thou shalt love thy neighbor as thyself.' Some persons might wish to add, as an afterthought, 'Thou shalt love the Lord thy God, too.' But the third commandment is tautologous, for the Lord my God is Me" (p. 163).

With reference to an extraordinary range of writers (philosophers, educators, psychiatrists, novelists, poets, playwrights, literary critics, artists, and even cartoonists), Mr. Fitch illustrates and analyzes the human results

of such a "theology" in the myriad forms of self-love, self-hatred, and self-pity which we can all recognize. He rightly insists that the self is never simply itself, constituted by itself, located in the body, to be known subjectively by introversion. Rather the self is located in and constituted by the whole range of its extraverted interests, commitments, and loves, and can be known objectively by them; and for Mr. Fitch, the Christian, the only true faith by which the true self may be found in Christian faith.

On the whole this is a good and useful book (165 pp. New York: Harcourt, Brace & World, Inc., \$3.95) for anyone who wishes guidance in detecting the twisted and false theologies and anthropologies latent in so much of our present culture. The thesis is essentially right, the analysis sometimes brilliant. And yet Mr. Fitch has a cocksureness and wit, lacking in sympathy and humility, which become tiresome to the reader, and which too often lead him to one-sided and unfair critical judgments. It may be that this Christian sharpness, which is both his strength and his weakness, derives from a too-clear distinction between the "secular" and the "sacred," a too-certain conviction that in his version of Christianity lie all, and the only answers, and a narrowness of vision which cannot see the hand and voice of God even among the "existentialists" and the "beats."—JOHN CROCKER, JR.

continued on page 55

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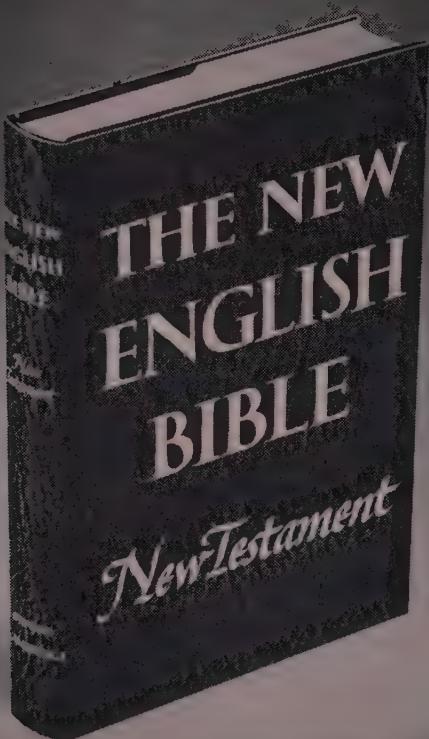
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BOOKS

continued from page 52

The Use of Leisure

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by Wilbur Schramm, Jack Lyle, and Edwin
Parker. 324 pp. Stanford, California: Stan-
ford University Press. \$6.00.

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The authors try to discover why children use television. They show, historically, how mankind began to use mass media in the first place, when old systems were no longer adequate to human needs. Some certainties emerge from their studies: television's tremendous impact on children seems evident, and although certain factors are still debatable, there is general agreement in other areas. First, in cities where children look at the 4 P.M. to 9 P.M. programs, more than half of this time is devoted to watching features in which brutality and violence (stabbing, abductions, suicide, and murder) play a major part. Second, it seems clear that different children receive different kinds of gratification: A news story about a murder trial may be a whodunit to one child; a commentary on conditions in the real world to another; and to a third, a way of learning to commit a murder. It is also evident that when social relationships are not satisfactory, television can provide a dangerous retreat from life.

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BOOKS

continued

that we cannot accurately predict the effect of television on a particular child until we know something about his personality and his environment. How is he responding? For instance, is he identifying with the hero or the villain?

In July 1961, Abraham A. Ribicoff, Secretary of Health, Education and Welfare, speaking of juvenile delinquency, urged parents to "get tough" with children who sit for hours "like vegetables" watching violence on television, and he begged the industry itself, "For heaven's sake, show the good as well as the seamy side of society."

This book, and such warnings from a Cabinet member, should awaken clergy, teachers, and parents to ask some of the questions raised by this book. There is a section on the responsibility of parents, schools, producers, and the government, and what they can do to prevent the possible harm that television may do to our children.

—DORA P. CHAPLIN

The Either/Or's of the Religious Life

THE DIVINE MILIEU: An Essay on the Interior Life, by Pierre Teilhard de Chardin. 144 pp. New York: Harper and Brothers. \$3.00.

We are accustomed to think that genuine mysticism can be found only by going back several centuries in either time or thought (perhaps both). This is no longer true: here is a contemporary mystical work, based on the intellectual verities of our time, on the modern "revelation of the immensity and unity of the world all around us and within us."

The book obviously presented many problems to its translators, and still presents some to the reader in such words as "divinise" and "sur-animate." However the clarity, simplicity, and depth of Fr. Teilhard's thought are there for anyone willing to take a little trouble for a great reward.

Written "for those who love the world," these pages describe the birth and growth of the Holy Presence within man, the coming of the divine milieu, that center where "all the ele-

ments of the universe touch each other by that which is most inward and ultimate in them." Fr. Teilhard has a sense of process that enables him to transcend most of the either/or's of the religious life: is it active or passive? does it renounce the world or leave it fully? is it self-development or self-loss? These are halves of a whole, he says.

Action is creation, a lifelong summing-up. "In each soul, God loves and partly saves the whole world which that soul sums up.... Now this summing-up, this synthesis, are not given to us ready made and complete with the first awakening of consciousness. It is we who, through our own activity, must industriously assemble the widely scattered elements. The labor of seaweed as it concentrates in its tissues the substances dispersed, in infinitesimal quantities, throughout the vast layers of the ocean; the industry of bees as they make honey from the juices scattered in so many flowers—these are but pale images of the continuous process of elaboration which all the forces of the universe undergo in us in order to become spirit.... Thus every man... must construct—starting from the most natural zone of his own self-work, an *opus* into which something enters from all the elements of the earth."

Two "passivities" form the other half of our process: the action of our natural circumstances upon us for growth, on the one hand, and what Fr. Teilhard calls "diminishment" on the other. The treatments of suffering and of human panic in the face of our universe make up some of the book's most brilliant pages.

Fr. Teilhard's divine milieu (unlike that of most mystics) includes matter. The process of growth that he describes is "the impulse towards the heavens, the laborious and painful ecstasy piercing through matter." And one of the book's sections concludes with a prayer to matter that might serve as the keynote of the whole: "Let your attractions lead me forward, let your sap be the food that nourishes me; let your resistance give me toughness; let your robberies and inroads give me freedom. And finally let your whole being lead me towards Godhead."

—MARY MORRISON

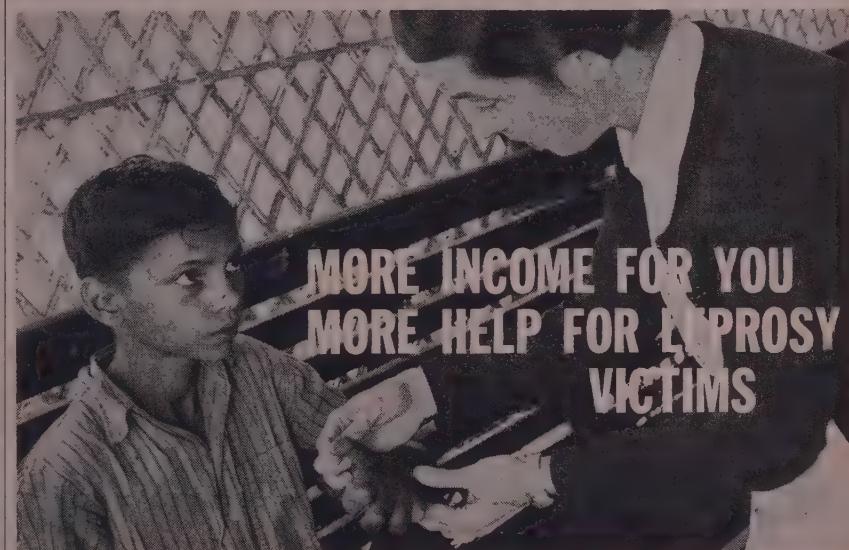
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City _____ Zone _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for The Gold Star Total Abstainers Hospitalization Policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

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DECEMBER

Dioceses of the Anglican Communion

- 1 **Virginia, U.S.A.:** Robert Fisher Gibson, Jr., Bishop; Samuel Blackwell Chilton, Suffragan.
- 2 **Waiapu, New Zealand:** Vacant; Wiremu Netana Panapa (Aotearoa), Bishop.
- 3 **Waikato, New Zealand:** John Tristam Holland, Bishop.
- 4 **Wakefield, England:** John Alexander Ramsbotham, Bishop; George William Clarkson (Pontefract), Bishop.
- 5 **Wangaratta, Australia:** Thomas Makinson Armour, Bishop.
- 6 **Washington, U.S.A.:** Angus Dun, Bishop; William F. Creighton, Coadjutor.
- 7 **Wellington, New Zealand:** Norman Alfred Lesser, Bishop.
- 8 **West Buganda, Uganda:** Fesito Lutaya, Bishop.
- 9 **Western Massachusetts, U.S.A.:** Robert McC. Hatch, Bishop.
- 10 **Western Michigan, U.S.A.:** Charles Ellsworth Bennison, Bishop.
- 11 **Western New York, U.S.A.:** Lauriston Livingston Scaife, Bishop.
- 12 **Western North Carolina, U.S.A.:** Matthew George Henry, Bishop.
- 13 **Western Szechwan, China:** Ho-lin-Ku, Bishop.
- 14 **West Missouri, U.S.A.:** Edward Randolph Welles, Bishop.
- 15 **West Texas, U.S.A.:** Everett Holland Jones, Bishop; Richard Earl Dicus, Suffragan.
- 16 **West Virginia, U.S.A.:** Wilburn C. Campbell, Bishop.
- 17 **Willochra, Australia:** Thomas Edward Jones, Bishop.
- 18 **Winchester, England:** Alwyn Terrell Petre Williams, Bishop; Kenneth Edward Norman Lamplugh (Southampton), Bishop; Leslie Hamilton Lang, Assistant Bishop.
- 19 **Windward Islands, West Indies:** Ronald Norman Shapley, Bishop.
- 20 **Worcester, England:** Lewis Mervyn Charles-Edwards, Bishop; Cyril Edgar Stuart, Assistant Bishop; John Reginald Weller, Honorary Assistant Bishop.
- 21 **Wyoming, U.S.A.:** James Wilson Hunter, Bishop.
- 22 **Yokohama, Japan:** Isaac Nosse, Bishop.
- 23 **York, England:** Frederick Donald Coggan, Primate; George Frederick Townley (Hull), Bishop; Carey Frederick Knyvett (Selby), Bishop; Philip William Wheeldon (Whitby), Bishop.
- 24 **Yukon, Canada:** Tom Greenwood, Bishop.
- 25 —
- 26 —
- 27 —
- 28 —
- 29 **Yun-Kwei, China:** Vacant.
- 30 **Zanzibar, East Africa:** William Scott Baker, Bishop.
- 31 **Zululand, South Africa:** Thomas Joseph Savage, Bishop.

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NOVEMBER

- 8-10 Conference on the Episcopal Church and the Unity We Seek, Calvary Church, New York, N.Y.
 5-16 The Seabury Press Long-Range Planning Committee, Greenwich, Conn.
 18-Dec. 5 World Council of Churches, Third Assembly, New Delhi, India
 23 Thanksgiving Day
 30 St. Andrew the Apostle

DECEMBER

- 8-11 National Council's General Division of Women's Work, Board Meeting, Greenwich, Conn.
 2-14 National Council Meeting, Greenwich, Conn.
 20, 22-23 Ember Days
 21 St. Thomas the Apostle
 25 Christmas Day
 26 St. Stephen, Deacon and Martyr
 27 St. John, Apostle and Evangelist
 27-29 Meeting of the Association of Professional Women Church Workers, Greenwich, Conn.
 28 The Holy Innocents
 29-31 Overseas Student Conference, Greenwich, Conn.

JANUARY

- 1 Circumcision of Christ
 3-4 Eastern Regional Conference of Church Council Secretaries, Greenwich, Conn.
 6 Epiphany
 7 Church in Human Affairs Sunday
 7-14 Universal Week of Prayer
 12-13 Episcopal Society for Cultural and Racial Unity, Greenwich, Conn.

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These impressive figures reflect not only Los Angeles' expanding population, but also a burgeoning building program backed by the fourth largest diocesan financial receipts in the Church. This program has brought the total of parishes and missions up to 187 this past year, served by 315 clergy and 370 lay readers.

Los Angeles sponsors two homes for the aged, and has two organizations devoted to the care and counseling of emotionally disturbed or under-privileged children. The diocese also supports an Episcopal City Mission Society which extends the ministry and counseling services to many institutions and to people of all racial and religious groups. Among its many other activities, Los Angeles' Episcopal Community Service lists a unique rehabilitation program for men coming out of correctional institutions.

The sixth Bishop of Los Angeles, the Rt. Rev. Francis Eric Irving Bloy, was born in England and came to this country with his family at an early age. He attended the University of Arizona, the University of Missouri, Georgetown University, and the Virginia Theological Seminary. For several years he was rector of All Saints', Reisters-town, Maryland, then associate rector and later rector of St. James'-by-the-Sea, La Jolla, California. From 1937 to 1948 he was Dean of St. Paul's Cathedral in Los Angeles. On April 21, 1948, he was consecrated as Bishop of Los Angeles by the Rt. Rev. Henry St. George Tucker. Bishop Bloy is married to the former Frances Forbes Cox of Alexandria, Virginia.

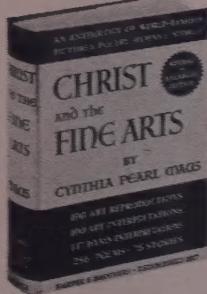


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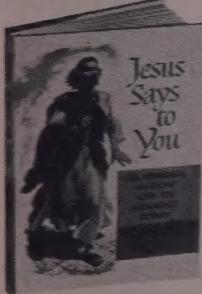
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